



THE ANTIQUARY.

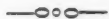


VOL. XXXIX.



THE
ANTIQUARY:

A MAGAZINE DEVOTED TO THE STUDY
OF THE PAST.



*Instructed by the Antiquary times,
He must, he is, he cannot but be wise.*

TROILUS AND CRESSIDA, Act ii., sc. 3.

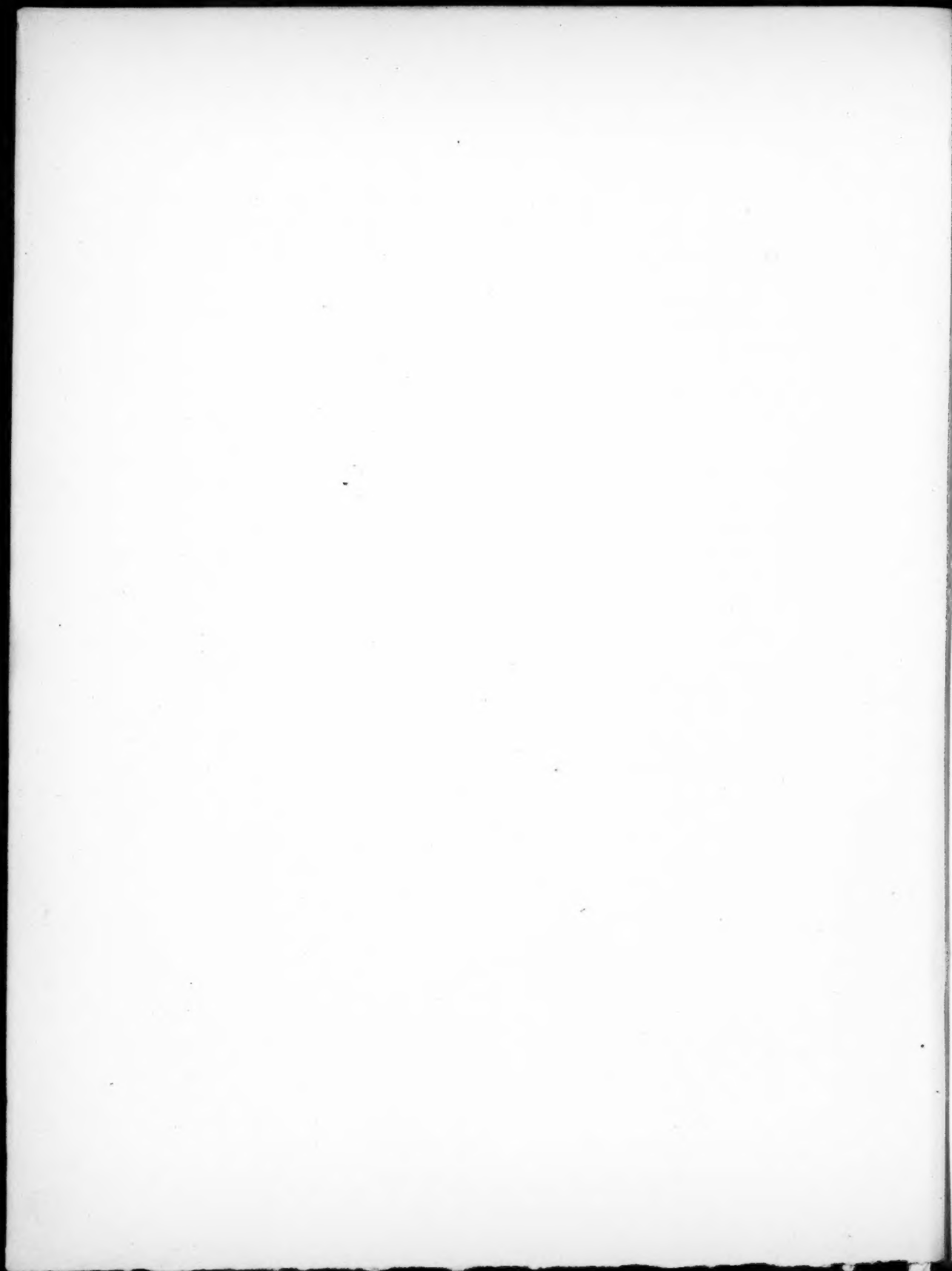


VOL. XXXIX.

JANUARY—DECEMBER, 1903.

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The Antiquary.



JANUARY, 1903.

Notes of the Month.

AFTER last month's *Antiquary* had gone to press, we heard that the proposal to interfere with the York city moat, to which reference was made in the first of the "Notes of the Month," had been dropped. We congratulate the City Council on their decision, and trust that they will be quick to resist any future attempt—such as the proposal to lay out the moats as pleasure-grounds—to tamper with the existing memorials of the city's historic past.

Few, if any, coin-cabinets contain a finer sequence of portraits of Roman Emperors and Empresses, from the earliest to the latest (Byzantine) period, than that brought together by Mons. E. Bizot during the last half-century. M. Bizot, for long Keeper of the Museum at Vienne (Isère), has devoted much of his leisure to the acquisition of Roman coins in good preservation, and each portrait was selected to show as perfectly as may be the features of the personage represented. The collection was sold at Sotheby's in November, when high prices were obtained. The following prominent bronze pieces were sold on the first day: a sestertius, bearing the draped and laureated bust of Vitellius, A.D. 69, £37 10s.; a second, with the draped and diademed bust of Marciana, £20; a third, with a profile portrait of Empress Sabina, £19 5s. Important examples on the second and third days in-

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cluded a sestertius, with a bust portrait of Diadumenian, A.D. 217, wearing paludamentum over cuirass, said to be the finest known specimen, £20; another, with the laureated bust of Lucius Verus, well patinated, £18; an aureus, on whose reverse are busts of Caracalla and Geta *vis-à-vis*, rare and unpublished, £20 10s.; a second, showing the helmeted portrait of Probus, A.D. 276-282, £25. The 420 lots brought an aggregate of £1,585.



The Committee which was appointed some three years ago "To inquire and report as to any arrangements now in operation for the collection, custody, indexing, and calendaring of local records, and as to any further measures which it may be advisable to take for this purpose," have recently issued their report in the form of a blue-book [Cd. 1,335]. The report, which can be bought for a few pence, should be in the hands of every antiquary interested in the safe custody of our local records. We regret we have not space to give the Committee's recommendations, which are numerous and important.



In the *Glasgow Herald* of November 29 Mr. Andrew Lang had an interesting letter on the curiously inscribed stone or shale plaques recently found in exploring the pile-structure at Langbank on the Clyde. Some guessers have boldly suggested that the strange designs were made by idle Roman soldiers. Mr. Lang says: "I myself would not attribute these stone caricatures to Roman soldiers unless I had proof that they actually left such relics elsewhere. I am not acquainted with similar objects—masks, if I may so call them—anywhere, though, of course, we have the beautifully executed, polished stone masks of the Aztecs, the sepulchral gold masks of Mycenæ, the countless masks used in Polynesian and Melanesian ritual, and so forth, including the tiny stone grotesques found in Finland. But nowhere do I know things like the stone grotesques of the Clyde, and when I say that I believe them to be 'genuine,' I merely mean that they are not humorous modern forgeries, whatever they are." Mr. Lang went on to point out sundry analogies to the

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perforated stone amulets which have been found on the same site.

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Mrs. E. Welby, of Norton House, Norton, Sheffield, writes to ask for references to information as to the origin of the megalithic remains, cromlechs, etc., in the Channel Islands, and particularly in Jersey, and as to the earliest inhabitants of those islands. Perhaps readers who can give information or references on these points will kindly communicate with our correspondent direct.

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At a meeting of the Wilts County Council on November 26 the chairman, Lord Edmond Fitzmaurice, M.P., stated he had been in communication, both verbally and by letter, with Sir Edmund Antrobus, the owner of Stonehenge, with reference to the public acquisition of the remains, to see if they could not devise some plan which might commend itself to the County Council, or to some more important body, in which, however, the Council would be interested. Some new and important circumstances had since arisen which had prevented Sir Edmund giving a reply, but his lordship had no doubt he would give him one before the next meeting of the Council in February.

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A quaint custom was observed at Newcastle Assizes in November, when the Mayor (Sir William Stephenson) presented Mr. Justice Channell with what is known as "dagger money," explaining that in olden times it was necessary for the city to furnish an escort for the Judge of Assize on his journey between Newcastle and Carlisle, and that the coin was intended as pocket money to enable the Judge to pay his way until arrival at the next assize town. We note, however, that at a recent meeting of the Newcastle Society of Antiquaries, Mr. Dendy, in the course of a paper on this custom, declared that he had been unable to find any early references to such payments under the name of "dagger money." The phrase appears to be quite modern.

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Mr. W. Duncombe Pink, whose name must be familiar to all readers of *Notes and Queries*, is about to embody the fruits of many years of labour in a *Dictionary of*

Members of Parliament, 1485 to 1708—that is, from the accession of the House of Tudor to the legislative union between England and Scotland. The work will be arranged alphabetically. Special attention has been given to the eras of the Civil War and Commonwealth, and the succession of the members in the Long Parliament will for the first time be given exhaustively. The Parliaments of the Protectorate have been similarly dealt with. Mr. Pink has succeeded in bringing to light a complete list of one of Henry VII.'s Parliaments, and has made other important discoveries. The work, which, from the specimen sheets we have seen, we think must be of the greatest value to historians and genealogists, will be issued by Mr. Pink at Winslade, Lowton, Newton-le-Willows, Lancashire, in five or six large octavo volumes of from 400 to 450 pages each, to be issued at intervals at the subscription price of one guinea per volume.

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Another work of interest, which is announced for early publication by Messrs. Duckworth and Co., will be *Chelsea Old Church*, by Mr. Randall Davies, F.S.A. This is the first attempt to give a complete history of the church in and around which so much of the interest of the famous "Village of Palaces" centres. The book, which will contain a mass of new matter, and will have twelve illustrations in collotype and a photogravure frontispiece, will be issued in a limited edition at the price to subscribers before January 15 of £2 2s. net; after the date named the price will be £2 12s. 6d. net.

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We are indebted to Mr. W. C. Banks for the drawing of the oak font at Marks Tey, Essex, here reproduced. The scale at the base should read 50 inches instead of "50 feet." "The date of the font," says Mr. Banks, "is about 1500, but the cover is Jacobean. Locally it is supposed to be unique, but Paley mentions one at Chobham and another at Efenechtyd, near Ruthin, in North Wales. The drawing was made four or five years ago, when it was getting dark, and I was unable to investigate the subjects of the carving in the panels." With regard to the Chobham example, Brayley's *History*

of Surrey, as edited and revised by the late Mr. Edward Walford, says: "The font (standing upon a low circular pedestal) is

with the kinsmen of their own Germanic forefathers.



OAK FONT
ST MARKS TEE, ESSEX.

merely a basin enclosed within an octagonal wooden frame and pyramidal cover." Paley describes the Welsh example as "a plain octagonal block of oak."

Mr. David Nutt will publish in the spring the sixteenth volume of the "Grimm Library." It will be entitled *Denmark's Heroic Literature: A Study of Antiquities*, by Axel Olrick. The author begins with a description of Danish kings in Anglo-Saxon literature. This work of the distinguished Danish scholar, to whom we owe the searching examination of Saxo's *Historia Danica*, will be found to be of the utmost importance for the solution of the many complicated problems connected with the mythic history and heroic romance of the Scandinavian and Low German tribes. In particular it should interest Englishmen, as it is concerned

Among recent antiquarian articles in our contemporary, the *Builder*, a paper on the church and parish of Happisburgh, in the issue of November 15, deserves special mention. The church stands about midway between Cromer and Winterton on the Norfolk coast, and is one of the finest in Norfolk, which is saying much. Among the illustrations was a sketch of the lofty tower which is so conspicuous a landmark. The same number contained several excellent drawings of the very interesting church at Abbey Dore, Herefordshire. In the issue of November 29 was a very readable article on "Formal Gardens," with illustrations, and a report of a suggestive and instructive lecture by Mr. J. T. Mickethwaite, F.S.A., on "The Growth of an English Parish Church," delivered before the Church Crafts League on November 25.

A curious story was told by Dr. A. S. Murray, of the British Museum, in the course of a paper which he read some weeks ago before the Royal Institute of British Architects. He mentioned, as reported by the *Times*, that a year or more ago he received from a clergyman a copy of a Greek inscription on a piece of marble in a rockery in Essex. It turned out to be an inscription which had been missing since about 1771, in which year it was published in the *Archæologia* of the Society of Antiquaries. The story was that Stuart, when in Athens preparing the drawings for his famous book, had picked up this inscribed piece of marble, and, after changing hands several times, it was eventually found on an estate in Essex, once belonging to a well-known antiquary, Thomas Astle. The inscription is of no little historical interest, being part of a monument erected in Athens in honour of volunteers from Cleonæ, who had fought on the side of the Athenians (457 B.C.) in the Battle of Tanagra against the Lacedæmonians and Eubœans. When the copy was sent to Dr. Murray he noted that an important part of the inscription was still missing. Since then, however, a son of the present owner of the estate had found that part in digging round the rockery. The

larger piece has a bleached appearance from long exposure, but the fragment lately dug up looks as if it might have been brought from Athens the other day. Two or three months ago the gardener, in digging beside the old rockery, came upon what has turned out to be a fragment of the Parthenon frieze. Though found under the earth the fragment must have been long exposed to severe English weather. Down the face of the sculptured horseman the rain has driven furrows, which take away some of its charms. This fragment does not appear in any drawings made before Lord Elgin's time. It had fallen before then, most likely during the gunpowder explosion within the Parthenon in the seventeenth century.

At the meeting of the Society of Antiquaries held on November 27, Viscount Dillon presiding, the proposal, made by Sir Ernest Clarke, to meet in future at 5 p.m. instead of 8.30 p.m. was fully discussed, and, on a ballot, was rejected by 119 to 35.

The coffin and urns recently found at Enfield, to which reference was made in one of last month's "Notes," have been examined by Mr. Cecil Smith, assistant-keeper of Greek and Roman antiquities at the British Museum. He is of opinion that they are of the third century. The fact that the lid of the leaden coffin was studded with scallop shells enabled him to fix a date. The urns, he found, contained the charred remains of an adult and a child, probably those of the wife and child of the man buried in the coffin. The urns were protected by square red tiles, evidently Roman. No treasure was found with the remains.

A variety of fresh finds has to be chronicled this month. Some workmen, while digging gravel at Wenden, a village near Saffron Walden, have unearthed a rudely-decorated cinerary urn containing a quantity of dark earth mixed apparently with the cremated remains of a human being. The urn, which is thought to be of Celtic origin, has been placed in the Saffron Walden Museum. At Fifehead Neville, a Dorsetshire village, excavations are being made under the direction of Mr. Wingfield Neville, of Sherborne Castle.

So far the remains of a Roman residence, probably that of a Roman magistrate, have been unearthed, and there is evidence showing that further finds may be expected. A beautiful mosaic pavement, 13 feet by 12 feet, was uncovered a few weeks ago in what was apparently the chief apartment of the house, and also a bath—the square red Roman tiles in perfect preservation—and numerous walls and other masonry, with bits of pottery, etc. There are good indications that there existed here a considerable settlement, and its systematic investigation would probably be richly rewarded. It is a little curious that the floors are still only 18 inches from the surface of the ground.

The Hull Municipal Museum has recently been enriched by a coin which was found on the beach at Easington, near Spurn, a few weeks ago, and had probably been washed from the cliffs. It is in an exceptionally good state of preservation, and about the size of half a sovereign. On the obverse is a figure of St. John the Baptist standing, surrounded by the inscription "S. IOHANNES. B." On the reverse is the Lily of Florence, from which the coin derived its name of "Florin," surrounded by the letters "G. DPH VIENS." These stand for Guigues VIII., Count of Alby and Dauphin of Vienne (France), A.D. 1319-1333. The legend in full would be Guigo Dalphinus Vienstis. The coin is of the type first coined in Florence in 1252, which rapidly spread over Eastern Europe during the thirteenth and fourteenth centuries. Its appearance at Easington is certainly of interest. Other numismatic discoveries have been made at Falkirk and in Dorset. At Falkirk a lady found in her garden the other day five old coins in the ground, all adhering together. On being cleaned up they were submitted to Mr. Macdonald, the curator of coins in the Museum of the Society of Antiquaries of Scotland. He reported that all were Scottish and of the earlier part of James VI.'s reign, before his accession to the English crown (1567-1603). Two were silver "placks," or eightpenny pieces, struck at Edinburgh. Three were of copper, with slight alloy of silver—"hardheads," or twopenny pieces. At Hinton Martell in Dorsetshire workmen

were recently pulling down a disused and very old cottage, near the rectory, and belonging to the Earl of Shaftesbury, when a coin was found in one of the walls. Further search brought to light a number of similar coins. No value was attached to the coins at the time, and one of them was sold to an inhabitant of the parish for the modest sum of one shilling. On the matter becoming known and investigations made, it appeared that the coins were gold pieces, mostly of the time of Charles I., and in all numbered nineteen. They have been handed over to the owner of the cottage, Lord Shaftesbury.

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An interesting discovery has been made at Peterborough during excavations for underpinning the Knights' Chamber gateway in the cathedral precincts. About 15 inches below the present level the workmen came upon the ancient wall-seat *in situ*. About 18 inches below this was found the original well-worn paving of monastic days. The original level was, therefore, nearly 3 feet lower than the existing one, and corresponds to the pavement level of old Peterborough, which is often met with in town excavations, and which coincides with the floor-level of the parish church. From Canterbury a remarkable discovery was lately announced by Lord Northbourne, as a trustee of the excavations recently made on the site of St. Augustine's Abbey. He reports as follows: A further portion of the crypt, extending westward from the three apsidal chapels, has been uncovered. The south wall is in a state of remarkable preservation above the spring of the arches, and also the remains of some fourteenth-century windows. On the inner side of the ambulatory are the foundations and rubble, to the height of 10 feet or 11 feet, of five massive pillars, additional to and in continuance of those discovered last year. Near one of these pillars was found the leaden coffin and coffin-plate of Abbot Ulric I. (985-1006 A.D.), and further westward another abbot, the body being wrapped in silk vestments, much decayed, with pieces of copper gilt clasps. Two staircases lead from the choir to the crypt on the north and south side of the eastern piers of the great central tower. The

plan of the chapter-house has been revealed, and on the east and north sides are the remains of the stalls of the abbot, prior, sub-prior, and other monks. A considerable part of the flooring is still existing, with coloured and patterned tiles, and there have been unearthed enormous quantities of worked ashlar, carved marble fragments, brightly-painted stones, together with gilded pinnacles and figure-heads.

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Some very interesting and pathetic discoveries of inscriptions have lately been made at the Tower of London. "In the first case," says the *St. James's Gazette*, "in making good a defect in one of the window openings of the St. Martin's Tower, a piece of deal framing had to be removed, and behind this was found the name of Ambrose Rookwood, a wealthy young Suffolk squire, who was concerned in the Gunpowder Plot and executed in Palace Yard, Westminster, with other conspirators, on January 30, 1606. Mr. Hepworth Dixon, in *Her Majesty's Tower*, gives an interesting account of Rookwood's exciting ride out of London to his home at Coldham Hall, Suffolk, after the Gunpowder Plot was discovered. He rode thirty miles on a single horse, and, by means of relays of horses, made the entire distance of eighty-one miles in less than seven hours. The second is a more elaborate inscription, and one of the finest of the whole series in the St. Martin's Tower, and is the second that has been found through the removal of some coats of whitewash. It has an emblem of the Trinity at the top; immediately under that 'I.H.S.'; and the name, 'George Beisley, Prist [Priest].' On the left hand is a shield containing the fleur-de-lis and the word 'Maria,' and the date '1590.' A Latin inscription which follows is supposed to be a verse from the Psalms (Ps. xlii. 1): 'As the hart panteth after the water brooks, so panteth my soul after Thee, O God'; but this cannot be stated with certainty, as several words are wanting." Again, the *City Press* of December 3 reports that alterations are being made in certain chambers in the Byward Tower, and, while pulling down one of the old wooden mantelpieces, the workmen discovered behind it, faintly written on the stone background—and apparently in a

female hand—the name of Margaret Roper. One or two of the letters were missing, but, from the position of the *r*'s, there could be no question as to the accurate interpretation. This lady was, it will be remembered, the favourite daughter of Sir Thomas More, and married William Roper, who subsequently wrote a life of his illustrious father-in-law. According to this authority, his wife frequently visited her parent during his incarceration before his trial and tragic death, and it is presumed that her signature was inscribed on the wall while awaiting an interview with the doomed Chancellor.



Some Shropshire Parish Registres.

BY THE REV. W. G. D. FLETCHER, M.A., F.S.A.

THE Shropshire Parish Register Society has shown what can be effected in the way of transcribing and printing parish registers. Founded some four years ago by the late Mr. Stanley Leighton, M.P., it has during that time issued to its members no less than forty complete registers, each from its beginning to the year 1812. Every register has its own index of places and index of persons, on the lines of those issued by the Parish Register Society. Besides this the Society has in MS. transcripts of about a hundred other registers, either already completed or being copied for printing; and there is no difficulty in finding competent workers. One enthusiastic antiquary has himself copied nearly fifty registers for the Society, whilst another has transcribed those for one whole deanery.

What can be done for one county can be done in others. I feel sure that it would not be difficult to start a successful parish register society in almost any county, and the best way to grapple with registers is through a county society. It is necessary first to secure the active co-operation of some prominent and well-known personage—a peer, or Member of Parliament, or county gentleman of

standing and position—who will be willing to work. He will induce the gentry of the county, his personal friends, and those he meets in the hunting-field to give their support. Having thus secured a goodly number of pledged subscribers, the next step is to summon a public meeting and start the society. It is well to get the Bishop of the diocese or the Lord-Lieutenant to take the chair, and the Members of Parliament, archdeacons and rural deans, the landed proprietors, the parochial clergy, and all known antiquaries resident or connected with the county, should be summoned to the meeting. In this way a good attendance can be secured. At the meeting a council or committee of ten or a dozen working members will be appointed, and the editor, secretary, and treasurer, on whose labours the success of the society will largely depend. The co-operation of the parochial clergy must also be obtained, and it would be well to make them "honorary members," giving them a bound copy of their own register when printed, though not of all the registers issued by the society. It will generally be found that there is no difficulty in getting competent voluntary transcribers to copy the registers on the lines laid down by the committee; and it is quite possible to issue from eight to ten registers each year. I have thrown out these hints in the hope that they may be useful to those who are interested in the preservation and printing of our parish registers.

But to return to Shropshire. As a whole, the registers have been fairly well kept. There are about 226 old parishes in the county; of these, about a hundred registers commence in the sixteenth century, and about ninety in the seventeenth century. There are only seven registers which go back to the year 1538—namely, Chetton, Hopton Castle, Munslow, Pontesbury, Rushbury, Shipton, and Stoke upon-Tern. Besides these, about eleven or twelve others commence between 1540 and 1550. Some of the registers contain long lists of briefs, notably Dowles; whilst Tong, Cardington, Neenton, Uffington, and many others, contain shorter lists.

In the Parish Register Abstract of 1831 the register of Munslow is stated to begin in

1559. This register is a copy on parchment, made in the year 1600, pursuant to the Convocation Injunctions of 1597, which were approved by Queen Elizabeth under the Great Seal, of an earlier paper book. Some ten years back this old paper book was found at Montgomery, and sent to the Rector of Munslow. A comparison of the old paper-book and the parchment copy leads to some interesting facts which are worth recording. In the first place, whilst the old paper book commences in 1537, the transcribers in 1600 did not think it worth while to copy the first twenty-two years, but began their work with the year 1559, the first year of Elizabeth. They omitted altogether the entries made in the reigns of Henry VIII., Edward VI., and Mary. Next, some later entries are also omitted, probably from carelessness, and from not checking the transcript on parchment, after it was copied, with the original paper book. There are in places many differences between the original paper book and the parchment copy, both as regards dates, names, and spelling. The transcript is by no means an exact copy of the old paper book.

I will give a few instances of these variations. "Elsabeth Bysshope, daughter of Randull Bysshope," under date of August 11, 1559, in the paper book, becomes in the parchment transcript "Elizabeth, the daughter of Randell Bishoppe"; "Joane, daughter of Thomas Lewes," becomes "Joane, daughter of Thomas"; "Edward, son of Harry Pue," becomes "Edward, son of Harry P—"; "Bochchards" in the paper book is written "Butcher" in the transcript; "Strett" becomes "Streete"; "V'nalles" becomes "Vernoldes." In 1564, according to the paper book, one Adam Jenckes is baptized, but in the parchment transcript he is buried. "Lutwich" becomes "Lutchwich"; "Phewterell" becomes "Fewtrell"; "Bauden" becomes "Bauldwyn"; "Corbet" becomes "Corber"; and "Reinols" becomes "Reynoldes," and in another place "Vernoldes"; "William Phewtrell" becomes "Richard Phewtrell"; "Margaret, the base daughter of Katherine Stockin," becomes "Margaret, the base daughter of Katherine."

The father's name, which, in entries of baptisms, is frequently given in the paper

book, is omitted in the parchment transcript. Thus, in 1579 "Richard, son of Thomas Malpas," is simply written "Richard Malpas," baptized. In 1582 "Fraunces, daughter of Jhon Luscot," becomes "Frauncis Luscott," baptized. In 1585 "Edward, son of Edward Baiton," becomes "Charles Bayton," baptized.

Some entries in the old paper book are altogether omitted in the parchment transcript, e.g.:

"1565, May 11. Maria Wever, baptized.

"1587, April 9. Marget Jorden, baptized.

"1587, April 26. Mychaell Vernols, baptized."

Many of the entries in the paper book are much fuller than those in the parchment transcript. Thus, under 1568, May 16, is this entry: "Thomas, filius spurius cuiusdam Alexandri Allen et Rosæ Vaughan quondam oppidum vocatum Peteworthe in com: Sussexiæ inhabitantium, ut apparuit latius in quadam litera certificatoria sigillata oppidali sigillo predicti oppidi Petworth, legitime baptizabatur." In the transcript it is curtly written: "Thomas, the base sonne of one Alexander Allen and Rose Vaughan."

If this parchment transcript of the old register of Munslow is a fair sample of such transcripts generally throughout the country, it seems clear that these transcripts cannot be very reliable registers, but most probably contain many errors. The Munslow transcript was copied by a careless scribe, who sometimes could not read the older writing of the paper book, and it is quite certain that his transcript was not examined with the original register after it was copied. It is fortunate that in this case the old paper book has been brought to light. In most cases such books were destroyed, and the parchment copy alone preserved.

I have pointed out that the transcriber only began with the first year of Elizabeth. Many of these transcripts throughout the country begin at the same date. It seems as if the scribes who made these copies only considered that the Injunctions intended them to commence at the year 1559, and not to begin at the year 1537 or wherever the register originally commenced. The words of the Ordinance of 1547, "especially

since the beginning of the reign of the late Queen," seem to have been so interpreted.

It would be interesting to know what other old paper books are preserved, and whether the parchment transcripts made of them were truer copies of the original than was the case with the Munslow registers. In connection with this subject the late Mr. Chester Waters's *Parish Registers in England* should be consulted.



The Devil's Arrows, near Boroughbridge, Yorkshire.

BY ALEX. D. H. LEADMAN, F.S.A.

Grunal was the Chief of Cona. He sought the battle
on every coast ;
His soul rejoiced in blood ; his ears in the din of
arms.

He poured his warriors on Craca.
Craca's King met him from his Grove ; for then
within the circle of Bruno
He spake to the Stone of Power.

OSSIAN.

THESE singular stones stand about a quarter of a mile to the west of Boroughbridge. Whatever the original number may have been, at the present time only three remain. They stand almost due north and south, with a slight orientation, the road to Roecliffe passing between the central and southern stones. The north arrow is 18 feet high, 22 feet in circumference, and computed to weigh thirty-six tons. The central arrow has a height of 22½ feet, is 18 feet in circumference, about thirty tons in weight, and of a square shape. The south arrow is similar in all respects to the central one. The distance between the north and central stones is 129 feet ; between the central and southern stones 360 feet. All incline slightly to the south-east. Their tops and upper portions are fluted, but this has been done by the hand of time and the rains of centuries. Their buried portions are thicker, and bear marks of rough dressing.

It is recorded that they formerly stood upon a bed of hard clay, whilst surrounding

them, to within a foot of the surface, was a composition of grit and clay, with rough pebbles in alternate layers. No trace of this is left. The writer of this monograph has seen all their buried portions exposed on several occasions. In 1876 the south side of the north arrow was so treated, and was found buried about 4½ feet deep—its lowest end not squared off. In 1881 the east side of the central arrow was bared for the inspection of some members of the British Association

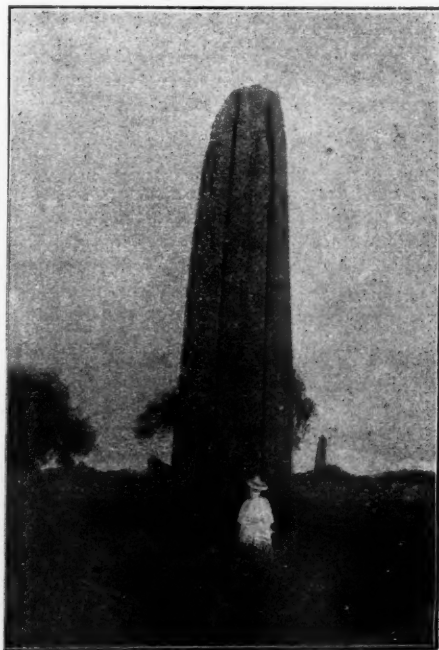


FIG. 1.—THE CENTRAL ARROW.

(who that year were at York). The bottom is not square, but in the rough. It is 6½ feet below the surface. The south arrow was similarly treated on that occasion. It is 6 feet below the surface—its lowest end squared off. The arrows are of millstone grit, common enough in many districts, and found at Lingerfield, near Scotton, close to the village of Scriven, in the Abbey quarry, near Knaresborough, which places are five, six, and seven miles distant respec-

tively. It also occurs at Plumpton, eleven miles off, where it is plentiful, and as it is the nearest source where it crops up above the surface, and could be obtained without quarrying, it is most probable they were brought from thence. Formerly there was a fourth obelisk, which stood 7 feet or 8 feet from the central arrow, and Dr. Gale relates that it was 21 feet in height. Leland wrote his "Itinerary" about 1538. He saw "four great main stones, wrought . . . by men's hands," but no inscription. Camden, who followed in 1582, says this "one was lately pulled down by someone that hoped, in vain, to find treasure." The upper portion of this missing arrow is preserved in the grounds of Aldborough Manor, while the lower was cut up into slabs, and forms part of the foundations of the Peggy Bridge, which crosses the little river Tut as it flows through the town of Boroughbridge. "O tempora! O mores!" Even at the present day the north arrow exhibits six or seven marks of a wedge having at some time been driven into it—a very plain proof of an intention to utilize it also. In a letter, found among Dr. Stukeley's papers, it is mentioned that there were five of these stones existing once, and a "History of Knaresborough," published in 1848, is responsible for the following statement: "Peter Franck, an eccentric traveller and fisher, who walked long distances to enjoy his sport, saw, in 1694, near Boroughbridge, seven of these stones!"

The question is often asked, and no wonder, "What are they?" Endless surmises have been made, and, as a natural result, superstitions have gathered around these hoary pillars.

Leland considers them to be trophies placed by the Romans on the side of Watling Street. Camden is of a similar opinion. Stillingfleet regards them as British deities, erected for worship by our pagan ancestors. Plot attributed them to the ancient Britons, and thought they were in commemoration of some battle. To him belongs the erroneous opinion that their composition is of "small stones cemented together." Drake, Hearne, Gale, and Lister all ascribe them to the Romans, and think they were boundary stones set up to direct travellers, sacred to Hermes, who presided

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over highways, and unhewn, lest they should offend that god. Stukeley refers them to the Britons, and thinks this was the midsummer place of meeting for all the country round to celebrate the sacred rites of the Druidical faith. Hargrove preserves a tradition rife in this neighbourhood about 300 years ago: "That Severus, dying at York, left the empire to his two sons, Caracalla and Geta, which was acceptable to the Empress and approved of by the soldiers, but not by

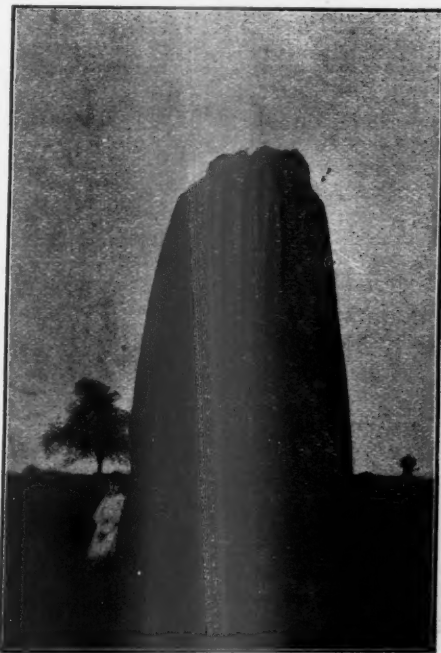


FIG. 2.—THE NORTH ARROW.

the two brothers. A reconciliation being effected by the mediation of the Empress and a sister, four obelisks were erected to perpetuate the memory thereof." None of these opinions will stand the test of our present knowledge. Archaeological research and the strong power of science draw aside the veil and light up the picture of the past till it is well-nigh made a reality.

The late Rev. W. C. Lukis, F.S.A., Rector of Wath, in an able paper read

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before the Society of Antiquaries, maintains that they are not Roman, that there were more than four, and that they are the ruins of a great monument analogous to those wondrous and stupendous works of pre-historic man, such as Stonehenge and those found in Brittany. If they were the work of the Romans, why is there no inscription? a matter which one would assuredly look for. And when we consider their proximity to those elaborate pavements and other remains



FIG. 3.—THE SOUTH ARROW.

of Roman art at Isurium, we cannot adjudge rude monoliths like these to a people almost as advanced in civilization as we are at the present time. The erection of stone pillars and memorials can be traced to a very early period, and to such period these stones doubtless belong. Thus far Mr. Lukis.

It is known that among the Kings and Queens of the Brigantes, who kept Court at Iseur, now Aldborough, there was a Queen Cartismundua, and Mr. Phillips, in his "Rivers, Mountains, and Sea-Coast of York-

shire," says that if the Gaelic meaning of her name is given, it would read Cathair-ysmaen-ddu, the City of the Great Stones. He also says that the name of desecration, which has been bestowed upon these stones, would imply that to the earliest of our Anglo-Saxon ancestors their origin was unknown.

A curious discovery was made in July, 1879. In a field hard by, called the Arrow Close, whilst digging out the earth for the formation of cellars to two houses then being built, the property of Mr. Thomas Hardcastle, some workmen came upon a great quantity of flints. Concluding they were the stock of an old gunsmith, formerly resident in Boroughbridge, he unfortunately threw them all away save one, which now is in the museum at Aldborough Manor. It is an imperfect spear-head of the palæolithic period, $3\frac{3}{8}$ inches long and 2 inches across at its widest part, and has apparently been spoilt in the cutting. The flints were found buried about 3 feet deep, and about 300 yards to the east of the central arrow. It is evident that here there has been a manufactory, and its proximity to the "Arrows" is most interesting.

Thousands of years must have passed away since these stones were erected, and everything known at the present time about such monoliths leads to the conclusion that they are intimately connected with the earliest form of worship. Pointing up to the skies, where the sun shines, the author of light and warmth, the hands that raised these pillars had the same aspiration for a future life, more or less distinct, as has ever been common to the human race, and which then filled the human heart with hope, even as it does now.

And as we ascend the stream of time towards the dawning of civilization among mankind, more and more do we find the various nations of the world resemble each other in their primitive manners and customs, religious rites and superstitions; and the worship of fire, or its representative, the sun, might well be called the universal religion. Far and wide men bowed down in adoration to that

Glorious orb! the idol
Of early nature, and the vigorous race
Of undiseased mankind. . . .

Most glorious orb ! That wert a worship, ere
 The mystery of thy making was revealed !
 Thou earliest minister of the Almighty
 Which gladdened, on their mountain-tops, the hearts
 Of the Chaldean shepherds, till they poured
 Themselves in orisons ! Thou material god !
 And representative of the Unknown—
 Who chose thee for His shadow ! Thou chief star !
 Centre of many stars ! which mak'st our earth
 Endurable, and temperest the hues
 And hearts of all who walk within thy rays !
 Sire of the seasons ! Monarch of the climes,
 And those who dwell in them ! For near and far
 Our inborn spirits have a tint of thee,
 Even as our outward aspects ;—thou dost rise,
 And shine, and set in glory.

BYRON'S *Manfred*, Act III., Scene 2.

Countless initials are carved on the stones—a truly British fashion much to be deprecated—but nevertheless a proof that they have not been ignored by visitors.

It is only fair that the "local legend" should be preserved. From what I can learn it is several hundred years old, and is easily accounted for. Their traditional source, as implied by their popular name, is not to be wondered at. They bear no record ; history is silent concerning them ; so a superstitious people in the dark ages found no difficulty in attributing them, as they did every other natural wonder, to the power of that gentleman whose attire is "as black as the crow they denominate Jim."

The legend runs thus: The "Old Borough" having excited his particular wrath, he undertook a mundane journey with the special intention of improving that offending town from off the face of the earth. Standing with one foot on the front and the other on the back of Howe Hill, some seven or eight miles distant, and near Fountains Abbey, he declaimed against the "Old Borough," concluding his oration in genuine Yorkshire—

Borobrigg, keep out o' th' way,
 For Auldboro' town
 I will ding down.

He then discharged the bolts from his stone bow, but with what success the different positions of the town of Aldborough and the "Arrows" show.



Robert Harley, Earl of Oxford.

By J. A. LOVAT-FRASER.

"FRANCE records her Richelieu, Mazarin, and Louvois," says Dean Swift ; "we talk with veneration of the Cecils ; but posterity shall boast of Harley as a prodigy in whom the spring is pure as the stream ; not troubled by ingratitude or avarice, nor its beauty deformed by the feature of any vice. The coming age will envy ours a Minister of such accumulated worth ; they will see and know how happy we were." *

A statesman of whom so great a political genius as Swift could thus speak must necessarily have been a man of remarkable personality. Swift may have exaggerated the qualities of Harley, but there can be no doubt that a man who filled the office of First Minister of England in the days of Pope and Prior, and Addison and Steele, must, at all events, have possessed some qualities of an unusual kind. Harley ruled his country when the destinies of the Stuart Princes hung in the balance, and to the defects of his character the present dynasty, perhaps, owes its possession of the throne. In histories of the time, his figure is generally subordinated to that of his colleague, Henry St. John. The brilliant personality of the younger statesman, "the ablest writer and the most accomplished orator of his age," has overshadowed that of his more plodding chief. Yet, in spite of Harley's inferiority to Bolingbroke, there are features in the character and career of the former which possess an interest of their own, and fully justify the attention of the student.

Robert Harley, afterwards Earl of Oxford, was born in Bow Street, Covent Garden, in 1661, and belonged to a family of Herefordshire squires who had been closely identified with Puritan principles. He was the son of Sir Edward Harley of Brampton Bryan, by his second wife, Abigail Stephens, daughter of Nathaniel Stephens of Essington, in Gloucestershire. Of the early life of Robert Harley little need be said. Many of his letters to his parents and his brother Edward

* *Narrative of the Examination of Guiscard*, Swift's Works, edited by Roscoe, 1880, i. 516.

are preserved among the manuscripts of the Duke of Portland. His letters as a youth are in keeping with his later reputation. He never spoke openly when he could be mysterious. He never went straight to the point when he could find a way round. He seldom gave anyone credit for acting with better motives than would have actuated himself. In the beginning of the year 1671 Lady Harley wrote to her husband, urging him to send Robert and his brother Edward to school. She complained of their "getting a strange clownish speech and behaviour." She feared that Ned would never be a scholar, but she had more hope of Robin. "They tell me," she said, "he is apprehensive and willing, but he is sometimes extremely lazy, so that I have been near whipping him." A few days later she wrote that she has had Robin examined about his book, and reported that the examiner thought him very backward. In the month of August in 1671 the boys went to a school, kept by one Birch, at Shilton in Oxfordshire, and on August 28 Robert wrote a formal letter, evidently dictated by his schoolmaster, which is endorsed, in Sir Edward Harley's hand, "first letter." In 1680 Robert Harley was removed to the Academy of Monsieur Foubert in London, where—if we are to trust his teacher—he proved a most exemplary scholar.

In May, 1685, Robert Harley married Elizabeth, a daughter of Thomas Foley, who was then the head of the Foley family. Lady Harley seems to have been anxious about the marriage, and to have feared that the young lady would object to their small way of living. In the same month, however, writing to her sister, Mrs. Bromfield, Lady Harley expressed her approval of her daughter-in-law, though she feared that it would be strange to a young woman "to be cubed up in our little house out of such a fine one." The fine house to which she referred was Whitley Court, where the Foleys then lived. Several children were born of this marriage, but the lady died of small-pox in November, 1691. Soon afterwards Robert Harley married one of the Middelton family, and, in consequence of this connection, became a director and manager of the New River Company. While dealing with Harley's early life, it is perhaps worthy of mention

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The relationship between Harley and Abigail Hill proved very useful to the ambition of the statesman. Harley said that he had been unaware of the relationship till he met the Queen's chambermaid at Court, but the Duchess of Marlborough said that Harley never owned his kinship till he saw that Abigail was likely to become a prosperous gentlewoman. Whichever account was the true one, the kinship between the Secretary and the chambermaid formed the basis of a mutual alliance. At the instigation of her cousin the Secretary, Abigail Hill set herself to undermine the influence of her cousin the Duchess. Dropping her "leprous distilment" in the ear of the Queen, she steadily ousted the Duchess of Marlborough from the favour of her mistress. Various causes combined to second the efforts of Abigail. The Queen was getting tired of the domineering and unpleasant manners of her old companion. Her sympathies were with the Tories and the High Church party. The heads of the Administration—Godolphin, the Lord Treasurer, and Marlborough—were Tories; but the war with France, which was the chief object of their attention, was a Whig war, and the Lord Treasurer and the Lord General, finding the Whig party more zealous in the prosecution of hostilities than the Tories, were gradually, by successive appointments, converting what was originally a Tory administration into a Whig one. The Queen did not favour an Administration which, with every vacancy, became increasingly Whig, and her prepossessions chimed in with the suggestions which were made to her by Abigail Hill on the advice of Harley.

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of the change in the Queen's disposition, and determined to eject the plotter from the Administration. They were not long in finding a convenient pretext for action. A Scottish clerk in Harley's offices, named Gregg, poor and ill-paid, was detected in supplying the French with copies of many documents which should have been revealed to none but trusted advisers of the Court. It was found that the books, in which the contents of State papers were copied, were left in a press to which clerks and chamber-keepers might have easy access. Harley was accused of carelessness in permitting the business of his office to be managed in this slovenly and negligent fashion. It can scarcely be said to be part of the duties of a Secretary of State to look to the copying of documents and the locking of presses. But the occurrence afforded to Godolphin and Marlborough a sufficient excuse for getting rid of one whom they distrusted. They declined to serve longer with Harley, and absented themselves from the Council. When Harley proposed to proceed with business, objection was taken, and on February 11, 1708, the Queen was unwillingly compelled to accept the resignation of the Secretary.* The circumstances of the dismissal are related by Dean Swift in an interesting letter of February 23, 1708, to Archbishop King of Dublin.

"Mr. Harley had been some time, with the greatest art imaginable, carrying on an intrigue to alter the Ministry, and began with no less an enterprise than that of removing the Lord Treasurer, and had nearly effected it, by the help of Mrs. Masham, one of the Queen's dressers, who was a great and growing favourite of much industry and insinuation. It went so far that the Queen told Mr. St. John a week ago that she was resolved to part with Lord Treasurer, and sent him with a letter to the Duke of Marlborough, which she read to him to that purpose; and she gave St. John leave to tell it about the town, which he did without any reserve; and Harley told a friend of mine a week ago that he was never safer in favour or employment. On Sunday evening last the Lord Treasurer and the Duke of Marlborough went out of the Council, and Harley delivered a memorial to the Queen, relating

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to the Emperor and the war, upon which the Duke of Somerset rose and said, 'If her Majesty suffered that fellow' (pointing to Harley) 'to treat affairs of this war without advice of the General, he could not serve her'—and so left the Council. The Earl of Pembroke, though in milder words, spoke to the same purpose; so did most of the lords; and the next day the Queen was prevailed on to turn him out, though the seals were not delivered till yesterday. It was likewise said that Mrs. Masham is forbid the Court—but this I have no assurance of."

Another account describes the Duke of Somerset, not as speaking contemptuously of Harley, but as merely remarking that certain business could not be profitably transacted at the Council Board in the absence of the Commander of the Forces and of the Lord Treasurer. Mrs. Masham, to whom Swift refers, was Abigail Hill, who had now married Samuel Masham, a gentleman about the Court.

In ejecting Harley from the Ministry, Godolphin and Marlborough believed that they had taken a measure which would re-establish their power. But their prognostications were doomed to disappointment. Although Harley was gone, Abigail Hill, now Mrs. Masham, still remained to whisper Harley's ideas into the ear of her Majesty. In 1708 the Queen had become totally alienated from the Duchess of Marlborough. It was said that at a public ceremonial the Duchess spilt a glass of water, as if by accident, over Mrs. Masham's gown, and she was not again invited to Court. The ground began to slip from under the Ministry. The nation was becoming dissatisfied with the long and costly contest with France, which seemed now to be carried on rather for the sake of the allies than of Britain. The dislike of the war undermined the prestige of the Administration, and Godolphin and his colleagues gradually became unpopular with the nation. In 1709 the Ministry greatly increased their unpopularity by their unwise prosecution of Sacheverell. The Church was still very powerful throughout the country—so powerful, indeed, that Lord Chancellor Cowper told George I., on his accession, that if the clergy could be brought round, all differences of opinion as to the royal

title would soon vanish among the laity. A widespread feeling of uneasiness about the Church prevailed among the nation, which was partly due to the admission of the Presbyterian Scots into Parliament at the Union in 1707. By making a martyr of a clergyman the Government roused the worst fears of the whole Church of England.

On November 5, 1709, Dr. Henry Sacheverell, of St. Saviour's Church, Southwark, preached before the Lord Mayor a sermon which, from its important consequences, is worthy of being classed with Keble's famous assize sermon at Oxford in 1832. In his utterances the preacher gave vent to the prevalent feeling of anxiety about the Church. The sermon was a scholarly one, and not, as is sometimes stated, vulgar or ranting. The topic was "The Perils of False Brethren," and was founded on St. Paul's account of his sufferings, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." Dr. Sacheverell denounced the "false brethren" who secretly undermined the Establishment. He attacked the ministry as hostile to the Church of England, and referred to Godolphin by the nickname of "Volpone," or "the Fox," taken from one of Ben Jonson's plays. The Lord Treasurer was particularly sensitive on the subject of this nickname, and the Ministry, irritated by the sermon, proceeded to prosecute the preacher. The only result of their action was to render Sacheverell a popular hero. His name was everywhere received with enthusiasm. Pamphlets were written about him in scores, and ballads were sung in his honour. "Hoy for hoy church and Sacheverell, as fadur sings at harvest whome," says Houghton in *Waverley*.^{*} In the end the popular hero was found guilty, and suspended from preaching for three years; but the sentence was practically an acquittal, and dealt a serious blow to the waning prestige of the Ministry. The feelings of the Queen towards Godolphin and his colleagues coincided with those of the people, and at last, on August 8, 1710, she gave effect to the popular feeling by dismissing Godolphin from office. The

^{*} Chapter li.

Duke of Marlborough still retained the command of the troops, but his relations were dismissed from their posts. The Duchess of Marlborough, who had for some time been kept at a distance from the Court, lost her offices, and was compelled to give up her apartments at St. James's Palace. She was so angry that she tore down the marble mantle-pieces and had the brass locks removed from the doors. Amongst others who retired at this time was Robert Walpole, who had been Secretary at War since 1708.

With the fall of Godolphin a new Government came into power, with Harley as First Minister. On August 9, 1710, five Commissioners of the Treasury were appointed in place of the late Lord Treasurer, and among them was Harley, who was appointed Chancellor of the Exchequer. The First Minister would fain have formed an administration consisting of the moderate men of both parties. His object in plotting against Godolphin had not been to place the Tories in power, but to secure the chief post of Government for himself. He desired to continue practically the same policy as his predecessors. But the line of action which Harley would have liked to adopt proved to be impossible. The Whigs were indignant at the dismissal of the late Lord Treasurer, who was very popular with the City merchants. They held together, and refused to have any dealings with Harley. The Chancellor of the Exchequer was compelled to ally himself with the Tories and with their mouthpiece, Henry St. John, who on September 21 became Secretary of State. The awkwardness of the First Minister's position soon became evident. He was really a Whig, and, like Sir Robert Peel at a later date, wished to govern on Whig principles by means of Tory supporters. The Tories naturally declined to follow the Minister in this illogical line of action. Harley soon realized the difficulties of his lot. On the one side were the hostile Whigs, who, says Swift in a letter to Stella, "now they are fallen, are the most malicious toads in the world."* On the other side were the Tories urging Harley to attack the corrupt practices and past faults of the late Whig Administration, and endeavouring to drive him into a course of action to which he was

opposed. It was at this time of difficulty that Harley secured the services of one who was to prove a most valuable supporter. Jonathan Swift was introduced to the First Minister on October 4, 1710. Harley at once recognised what a treasure he had found in the Irish clergyman, and, as Swift records, treated him "with the greatest respect and kindness imaginable."† The future Dean became the close friend of the First Minister and one of the staunchest auxiliaries of the Government. But it was as an ally, and not as a hireling, that Swift gave his assistance. In February, 1711, Harley, treating him as he would have treated the ordinary Grub Street pamphleteer, offered him a fifty-pound note.‡ Swift resented the offer as an intolerable affront, and refused to be appeased for several days. The new ally of the Government took over the management of the newspaper called the *Examiner*, which had been founded by St. John, and in his hands the paper became a brilliant success. Swift and the *Examiner* did for Harley much the same work as Mr. D. T. Coulton and the *Press* did for Disraeli on a smaller scale 140 years later.

The most important question of the time was whether or not the contest with France should be continued. Swift denounced the continuation of the war with force and ability. It was, he argued, carried on for selfish purposes by the stock-jobbers and "moneyed men," whose rise was a new political phenomenon, and who had introduced into England the system of public debts, or, as Disraeli called it, "Dutch finance." Marlborough's motive in maintaining the war, according to Swift, was avarice. He was "covetous as hell, and as ambitious as the prince of it," said the future Dean.‡ The question of the prosecution of the war required immediate settlement, but Harley, unable to come to a resolution, followed a policy of vacillation and drift. The Whigs and the ultra-Tories were alike dissatisfied, and the popularity of the Ministry rapidly waned. Swift pictures Harley and his colleagues as singularly light-hearted, in spite of the unhappy situation of affairs. Writing in January, 1711, Swift says: "Meantime, they seem to value all this as nothing, and are as easy and merry as if they had nothing in their

* *Journal to Stella*, Letter xiii.

* Letter v. † Letter xv. ‡ Letter xi.

hearts, or upon their shoulders; like physicians, who endeavour to cure, but feel no grief, whatever the patient suffers. . . . I cannot but think they have mighty difficulties upon them, yet I always find them as easy and disengaged as schoolboys on a holiday."* But in March there is a change of tone. "The Ministry," said Swift, "is upon a very narrow bottom, and stands like an isthmus between the Whigs on one side and violent Tories on the other. They are able seamen, but the tempest is too great, the ship too rotten, and the crew all against them. . . . I could not but observe that lately, after much conversation with Mr. Harley, though he is the most fearless man alive, and the least apt to despond, he confessed to me that uttering his mind to me gave him ease."†

This was the situation of things when an unexpected occurrence made a complete alteration in political conditions. On March 8 a French refugee, the Marquis de Guiscard, was being examined before the Privy Council on a charge of treachery to England, when he stabbed Harley with a pocket-knife in the breast. The Minister had been indisposed for some time, and a few days before Swift had written to Stella, "Pray God preserve his health; everything depends upon it."‡ The wound was slight, but it had a more serious effect on Harley than it would have had on a man in good health. The news created great consternation, and Swift was much agitated. He was playing cards at Lady Catherine Morris's, where he had dined, when the report was brought in. He ran immediately to make inquiries. He met Mrs. St. John in her chair, but she had only heard an imperfect account. He took a chair to Harley's house, and there found that he was asleep, and, it was hoped, in no danger. It was discovered that the penknife with which the wound was inflicted had been broken within a quarter of an inch of the handle. Guiscard was so severely injured by the Privy Councillors that he died in Newgate some days after. Swift's agitation over the incident comes out in his letters to Stella. "Pray pardon my distraction," he writes; "I now think of all his kindness to me. The poor creature now lies stabbed in his bed by a desperate French Popish villain. Good-

* Letter xiii. † Letter xvii. ‡ Letter xvii.

night, and God preserve you both, and pity me; I want it."‡

The attempt of Guiscard had much the same effect on Harley's position as the attempt of Blind to assassinate Bismarck in 1866 had on that of the German statesman. It made an unpopular Minister widely popular. The joy of the nation at Harley's recovery was boundless, and when he appeared in the House of Commons the Speaker made an oration which was spread broadcast throughout the country. The poet Prior celebrated the event in elegant verse:

While the fierce monk† does at his trial stand,
He chews revenge, abjuring his offence;
Guile in his tongue, and murder in his hand,
He stabs his judge to prove his innocence.

The guilty stroke and torture of the steel
Inx'd, our dauntless Briton scarce perceives:
The wounds his country from his death must feel
The patriot views; for those alone he grieves.

The barbarous rage that durst attempt thy life,
Harley, great counsellor, extends thy fame;
And the sharp point of cruel Guiscard's knife
In brass and marble carves thy deathless name.

Faithful assertor of thy country's cause,
Britain with tears shall bathe thy glorious wound;
She for thy safety shall enlarge her laws,
And in her statutes shall thy worth be found.

Prior adopted as the motto of his poem the Horatian words, "Ab ipso ducit opes animumque ferro." The motto was suitable, for Guiscard's attempt gave fresh strength to Harley's position. "This man," said Swift, "has grown by persecutions, turnings out, and stabbing. What waiting, and crowding, and bowing will be at his levee!"‡ The Queen herself testified her gladness at his recovery, and showered honours upon the Minister who had so narrowly escaped martyrdom. On May 23, 1711, he received the historic titles of Earl of Oxford and Earl Mortimer, and in the same month he was appointed to the high office of Lord Treasurer, which had been in commission since Godolphin's resignation.

* Letter xvii.

† The Marquis de Guiscard was in Orders.

‡ Letter xxiii.

(To be concluded.)

The Beast Fable.

By ISABEL SUART ROBSON.



HAT form of literature known as the beast fable is one of the most ancient and widespread. There are traces of its existence in the sacred writings of Judæa, in the cuneiform inscriptions of Babylonia and Assyria, and in the paintings and sculptures of ancient Egypt, where its popularity may doubtless be attributed to the reverence in which animals were held and the large place they had in the national religion. Four excellent examples have been preserved among the records of Assur-bani-pal's library, the first relating to the actions of an eagle and a serpent, the second to those of a fox and a jackal, whilst the third describes an interview between an ox and a horse, and in the fourth a calf speaks. The familiar story of the Lion and the Mouse existed on papyrus as early as 1166 B.C., in the days of Rameses II., and then not merely as a crude attempt, but as a finished transcript from some earlier source.

The oldest and most widely-known beast fables are the *Fables of Bidpai*, the oldest extant form of which is an Arabic copy dating from 750 A.D. The Indian original has unfortunately disappeared, but the *Pachatantra*, the *Mahabharata*, and the *Hitopadesa* each contain a part of it, though in an altered and modernized form. These fables have been translated into thirty-eight languages, and have existed in a hundred and twelve versions, but all have come to us directly or indirectly from the Arabic version of 750. The original consisted of thirteen books entitled *A Mirror for Princes*, and comprised a series of fables bearing on problems of conduct and character, told by an Indian philosopher named Bidpai to his king, in order to incite him to virtue. Concerning the transmission of Bidpai's fables from India to Persia, the story is told that the Persian king, Khosrū Nūshivān, hearing of their existence, despatched his physician, Barzōye, to procure a copy and to translate it into Pehlevi, the literary dialect of Persia. Barzōye accomplished his mission, asking as the sole reward of his labour and his arduous

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journey that his life and exploits might be written and added to his translation of the fables.

The translator of the oldest Syriac version was an ecclesiastic named Būd, whilst the accomplished but ill-fated scholar, Abdullah ibn-Almokaffa, translated them into Arabic. The most notable of the many compilations derived from Bidpai's work is the *Jatakas*, a series of five hundred and fifty tales supposed to be told by Buddha, and dealing with his experiences during a former residence upon earth. This was obviously a convenient form to adopt when the subjects to be dealt with were birds, beasts and fishes, since Buddha was believed to have formerly appeared in animal form. Thus the eleventh story begins, "At the time that Buddha came to life as a deer," and others are in the same strain. A few of the stories were sculptured on the sacred Buddhist shrine of Amaravati, and may now be seen on the staircase of the British Museum. There is distinct evidence that the Bidpai fables were illustrated, and also that illustrations were, even at that early stage of the world's literary history, considered an especial attraction. One Rabbi Isaac Ibn Sahula wrote a collection of stories entitled *Tales of the Olden Time* with the object of weaning Jewish readers from the Bidpai fables, the influence of which, he asserted, was to be condemned; he adds illustrations "so that his book may be equally acceptable," and gives them with the first edition of his work. Despite the praiseworthy intentions of Rabbi Isaac Ibn Sahula, the fables he wished to supersede are still considered the finest, as they are the most widespread, of their class, whilst the *Tales of the Olden Time* are known only to a comparatively few students of the beast fable. There is a unique copy in the British Museum, with seventy-two illustrations, thirty-four of which are of animals and greatly resemble the Indian pictures.

The Greek fables form a literature of themselves, marked by peculiar features, and distinguished from the Asiatic in that they make beasts speak and act in their own characters, and not after the fashion of men. They preserve throughout a unity of purpose and a simplicity of construction, and confine themselves to one incident with a well-defined

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moral—a marked contrast to the long and diversified narratives of Bidpai and of Lokman, whose fables, once attributed to some very ancient Mohammedan source, are now generally considered to be comparatively recent and of Western origin.

Western fables may be defined as intentional travesties of human affairs; in them men's actions, products, thoughts, virtues and fables are delineated under the disguise of animals endowed with speech. Perhaps under no other form could a writer, under a despotic government, so safely draw attention to public grievances, the tyranny of officials, and the obstacles in the way of freedom and enlightenment. By far the greatest number of Western fables owe their origin to the Greek *Æsop*, who lived in the latter half of the sixth century B.C. He is supposed to have been originally a slave who had been freed and gained the confidence of personages in high places, by whom he was entrusted on various important missions. However this may be, even in his own day, his fables had become so well known that his name was a peg upon which to hang anything of the sort. The fables connected with his name were for long transmitted orally. Socrates turned as many of them as he could recall into verse during his imprisonment, and the same was done by Demetrius Phalereus. For Babrius may be claimed the credit of collecting and giving permanent form to the numbers floating about in the literature of his day. He sought also, by throwing them into verse, to make them easier of remembrance.

The genuine beast fable reached its highest development in the twelfth century in "*Reynard the Fox*." The story contains material of a much earlier period, and probably had in its first form no moral purpose. The didactic element was doubtless added when the Latin versions were made by the monks of the tenth and eleventh centuries. The oldest Middle German version was compiled from a forgotten French edition by Heinrich der Glichezare, a native of Alsace, who lived in the latter half of the twelfth century. Only a fragment of his work remains, and the story seems to have received scant attention in Germany in the hundred years which followed its appearance. It was received

more warmly abroad, and was particularly popular in the Netherlands, where a good prose version was written in 1479, and two years later Caxton printed an English one. The fable as told in the twelfth century is a tale of the triumph of cunning over strength, always a favourite topic in beast fable; a great number of characters are introduced, and the various peculiarities of each are sustained with admirable skill. The extent of the popularity and influence of the tale in the Middle Ages was immense, and may be somewhat estimated by the fact that our common names for many animals, such as *reynard*, *bruin*, *chanticleer*, and others, are derived from it, while many proverbs and some folklore are to be traced to the same source.

Civilization tends naturally to supersede the best fable, and if we would find it to-day in its fullest and simplest form we must seek it among tribes yet scantily influenced by the world's progress, who mark the backwardness of their civilization by retaining in their language the "clicks" of inarticulate speech. "That conservatism which has preserved the animal-sounds after the development of articulate speech," says Professor Sayce, "will also have preserved a sympathy with the animals, and undoubtedly the true home of the pure beast fable will be found to be Central Africa." To the early Bushman, sleeping in wild-dog holes or dry watercourses, striving dimly to express the workings of his mind by grotesque paintings on the rocks, with no lofty ideas concerning man's place in nature, conscious chiefly of three things—birth, life and death—the animals who shared these three experiences with him must have seemed much on a level with himself. Though he might make successful war upon some, he, in his turn, was powerless before the strength or subtlety of others. The universal belief in the doctrine of transmigration would do much to deepen this sense of equality with the animal world; the Matabele always attributes viciousness in his live-stock to the evil influence of some spirit, who, after death, has entered his ox or buffalo, whilst he traces that instinct in animals which at times shows itself superior to human sagacity to some dead person whose faculties are working in combination with the animal's natural sense.

All the beast fables of Africa current from

early times show a close attention on the part of the natives to the habits and characteristics of animals, and a conviction that, put in the same circumstances, man would not have acted more wisely. It would seem that the beast fable is the inevitable form in which a dawning literary sense is developed, the first indication of a people's effort to express themselves in fiction. We find that when the Val tribe of the Mandangan negroes in Liberia, about half a century ago, acquired the art of writing, their primitive attempts at composition were fables about beasts, formulated in much the same way as that followed by the earliest story-tellers of the Eastern world.

The beast fable, though receding into disfavour before the strides of civilization, has never been quite eradicated. England has had its *Æsop* in John Gay, whose *Fables* were widely read in the eighteenth century; and in France La Fontaine has always been popular. Silvestre de Sacy has truly said of La Fontaine's *Fables*, published in 1668, that they supply delights to three several ages: "The child rejoices in the freshness and vividness of the story; the eager student of literature in the consummate art with which it is told; the experienced man of the world in the subtle reflections on character and life."

Russia has had, perhaps, the most distinguished fabulist of modern times in Ivan Andreevich Kriloff, who has been more widely read in his own country than any other writer, and who died as late as 1844. The beast fable has flourished in Russia as it has done in no other European country, and Kriloff's stories, light and humorous, suited the taste of the people. He seldom fails to hit the mark at which he aims his satire, and every story that came from his pen was stamped by his warm sympathy and enlightened patriotism. Under an autocratic government it would have been impossible for him to find a vehicle so convenient for demonstrating the failings of officialdom or championing the cause of the oppressed.

All modern fables may be said to be reproductions in some way of *Æsop*, and it is curious to observe how each successive writer seems to have sought, by adding details and elaborations, to improve upon the terseness

and vigour of the simple stories of the older author. If we take the familiar story of the Wolf and the Lamb, which *Æsop* tells in a few words, we find it is longer in Phædrus, longer still in La Fontaine, the longest of all in Kriloff. The critic is bound to confess that each successive version has lost in one way as much as it has gained in another, and *Æsop's* remains indubitably the best.



The Bingley Font.

By ALFRED C. FRYER, PH.D., F.S.A.



THE stone vessel now used as the baptismal font in the parish church of Bingley, Yorkshire, is a relic of considerable antiquity, dating from Anglo-Saxon times. Some authorities* have stated that they consider it to have been originally a relic chest, or stone shrine, containing bones of some saint; others† have thought that it was the socket in which a cross was fixed; while some‡ have held the opinion that it was constructed for a baptismal font. So few fonts of this date exist in England that more than local interest is excited if this vessel can be proved to have been constructed for a baptismal font and not for a stone shrine or the socket in which a cross was fixed.

Without coming ourselves to any definite conclusion, we will review the various arguments of those who have made some study of this stone vessel, and, through the kindness of Mr. E. E. Gregory, of Bingley, we are permitted to present to our readers reproductions from four of his beautiful photographs showing the four sides of the font. These photographs were taken before the font was permanently mounted on an octagonal base and pedestal, erected near the pier of the tower at the west end of the nave.§

For many years the font stood in a corner near the door of the old Grammar School; it was then removed to the churchyard, where

* Rev. D. H. Haigh.

† See Speight's *History of Bingley*.

‡ Professor Stephens and Mr. E. E. Gregory.

§ December 14, 1893.

it remained for some years, until one of the churchwardens carried it to his own garden. After a short interval it was returned to the church, and it was reared up in a corner near the south door until the year 1898, when it was placed in its present position.

About thirty years ago the Rev. J. T. Fowler made a careful examination of this interesting stone vessel, and the following is his description: "The material is the ordinary strong gritstone of the district. It is irregularly foursided, the inscribed side being larger than the opposite side. The under part is quite rough, as if it had never been worked. The sides are very thick, and the cavity accordingly small in proportion, especially at the bottom. The dimensions are about $2\frac{1}{2}$ feet square by $1\frac{1}{4}$ feet high, and 10 inches deep. The ornamentation is confined to the four sides. These appear to have had a cable moulding running all round the upper margin, which may perhaps have been continuous with the interlaced pattern on the sides. These are different on all the three sides which bear them, and are rude and irregular in character. The runic inscription is in three lines, occupying what appears to be the front side. There is a shallow rebate

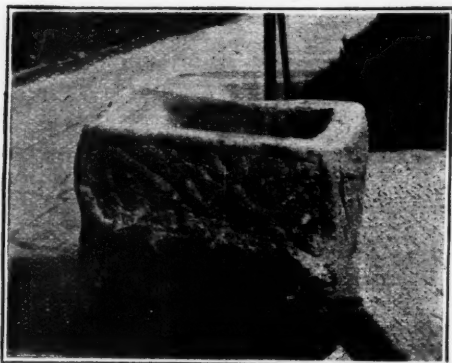


FIG. 1.—WEST SIDE.

all round the brim of the cavity, as if for the reception of a cover, but there are no traces of fastenings. The aperture is roughly made in one corner, and the stone is much broken away from it all round on the outside, as if driven off from within at some later period.

In its present condition the upper part is very rough, as before stated, and perhaps it has never been otherwise. This condition may, however, be the result of the action of frost, or of mechanical violence. It is so much weathered all over that none of the original

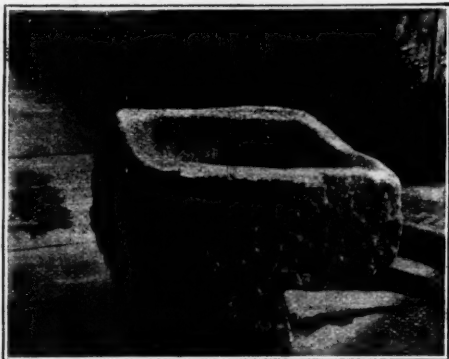


FIG. 2.—SOUTH SIDE.

surface remains, and little hard points stand up, having resisted corrosion longer than the rest."

Inscribed stones are always deeply interesting, but the runic inscription on the Bingley font has presented special difficulties, for the stone has been subjected to weathering for a very long time, and consequently has suffered seriously, and the inscription is now very difficult to decipher.

When the Rev. D. H. Haigh wrote to Professor Stephens respecting the inscription in a letter dated March 9, 1870, he said: "I have thought that the first line may be 'Eadberht cuning,'" although previous to this he had taken the first line to begin with "SIGEB," and the second line ended "NÜS," and the third commenced with "ODE. ONGEN." After numerous examinations of the inscription, Father Haigh has come to the conclusion that the stone bears the following inscription:

† EADBERHT - EATTING - CY
NING - RIHTE - GIBAN - OESTE - NVS
ODE - ONGUS - BINGALEAHESI.

[*Eadberht, son of Eatta, King, uttered a gracious ban. Ongus visited Bingley.*]

Father Haigh is of opinion that when the inscription was perfect there was another line, and the present appearance of the stone would indicate that he is doubtless correct in his surmise. In 1872 Father Haigh wrote a paper on "Yorkshire Runic Monuments," in which he said: "During the course of last winter I took up the photograph of this inscription one day, and was very much surprised to find that the sixth rune in the third line, which I had read E, was certainly U, and that it was followed by S, not by N. This discovery, most unexpectedly, throws new light upon the whole. I had identified 'Ouama,' or 'Ouoma'—the place where Eadberht led his army to the aid of Oengus, King of the Picts, 756 A.D.—with Hewenden near Bingley, and supposed that the assembling of his forces there might be the occasion of Eadberht's visit. The identification is now confirmed. The army really assembled at Hewenden, but the person whose visit to Bingley is recorded was not Eadberht, but his ally, Oengus, whose name is here spelled Angus or Ongus (for A's and o's differ in but a single stroke, and I cannot be sure which letter it is here)." Father Haigh continues, and states that "it is but part of a longer

relic—hundreds of years neglected—is now so shattered and worn as almost to make us despair. The staves are so faint and broken, and the stone has also so many false jags and cruel scratches, that the runes are almost unreadable; therefore the best men may



FIG. 4.—EAST SIDE WITH RUNES.

differ, and differ widely, as to its meaning. After numberless and patient examinations, however, of my materials, in all lights, and guided by the faintest traces still left, avoiding what I conceive to be accidental dints or jags, and partly helped by the dividing dots which I think here and there exist, I make out that the letters were complete in three lines as follows:

✚ EADBIERTH : CUNUNG
HET : HIEAWAN : DÖEP : STAN : US :
GIBID : FUR : HIS : SAULE ✚

[*Eadbierht, King, hote (ordered) [to] new (this) Dip-stone (baptismal stone, font) [for] us. Bid (pray thou) for his soul.*]



FIG. 3.—NORTH SIDE—SHOWING THE DRAIN.

record. The 'gracious ban' no doubt resulted in the alliance between Eadberht and Oengus, previously enemies, and at Bingley we may believe that alliance was cemented."

Professor Stephens, in his description of this interesting stone, says: "This precious

"Should this reading be accepted as substantially correct, the next question is the age of this font. Eadbert,* we know, came to the throne (of Northumbria) in 737 A.D.; he gave up his kingdom in 757 to his son Oswulf, and became a Canon in York under his brother, Archbishop Egbert, and died at York in 768. Eadbert may have ordered this font for the church in Bingley while yet

* Spelt in the Skinbooks Eadberht, Eadberth, Eadbrith, Eadbeyht, Eatbert, Eatbrert, Edberht, Edbriet, etc.

King; but the prayer for his soul makes it more likely that he did this when near death, in which case its date will probably be between 768 and 770.

"If we examine the runes," Professor Stephens continues, "we shall see that they have never been so even and regular as on some monuments; and it is also clear that the staves in the lower line have been purposely spread, partly to fill the space, and partly, perhaps, from the stone being uneven in places.

"If we examine the basin we shall see that it is certainly large enough for a font, for it is about 1 foot 9 inches square, and about 10 inches deep, besides which baptism by sprinkling was not uncommon from the earliest times.

"In several instances of early fonts the water-basin is much smaller than this one, and the drains are often placed at one corner as well as in the middle, while others have no drain at all. Many early examples are square, and have similar shaped basins, as well as those which are round and have circular cavities."

Professor Stephens does not agree with Father Haigh in his belief that this stone was the socket, or base, in which a cross had been fixed, and he also differs with him in his reading of the inscription. However, they both decipher the first word as "Eadberht," and the one dates the carving of the runes as executed in the year 756 A.D., and the other believes them to have been cut between 768 and 770.

It will be observed from a study of the accompanying pictures that the carving is not as carefully executed as on some of the crosses and other monuments of this period. The mason may not have been very skilful in his art, for the ornamentation is not symmetrical, and Professor Stephens remarks that the runes have never been so even and regular as on some monuments of a similar date.

Mr. E. E. Gregory wrote an interesting and valuable paper on "The Runic Stone in the Parish Church, Bingley,"* in 1899, in which he carefully reviewed the various theories respecting this precious relic. Mr. Gregory

believes that it was never intended for the base of a cross. He argues that the shape of the cavity is unsuitable for the reception of the shaft of a cross. "The crosses of this date," he says, "were generally rectangular in section, and would be about half as long again as they were wide. Then the cavity is not even square, but is 22 inches across the mouth from front to back, and from side to side at the front 21 inches, and at the back only 19 inches. Another fatal objection is that the cavity tapers towards the bottom, being about 4 inches less at the bottom than it is at the top." Mr. Gregory points out that the basin appears to have been deepened between 2 and 3 inches at some time subsequent to its construction, for it may be noticed that the bottom and some 2 inches up the sides are rougher than the rest, as "if some chipping instrument had been used for the purpose, and had left a number of depressions deeper than the general surface, where the tool had struck the stone."

The Rev. J. T. Fowler, who described the font in the year 1869, says; "There appears to have been a cable moulding running all round the upper margin, which may have been continuous with the interlaced pattern on the sides." At the present time there does not appear to be any such moulding, and the ornamentation is complete in panels. The lower portion has been broken away, and we are doubtless right in conjecturing that the panels were sufficiently large to contain at least another line of runes on the eastern side. This is the view held by Mr. Gregory in his valuable paper from which we have ventured to quote so freely.



The New Montaigne.*



IN 1877 a library edition of Montaigne, in three volumes, was issued which bore the name of Mr. Carew Hazlitt, as editor, on the title-page. The actual editorial work, however, was done by Mr. Hazlitt's father, his own contribution

* *Essays and Letters of Montaigne*. Edited by W. Carew Hazlitt. With portraits and other illustrations. London: Reeves and Turner, 1902; 4 vols., demy 8vo. Price, in buckram, £2 2s.

* See the *Ripon Diocesan Gazette*, vol. x., Nos. 6 and 8.

being merely the Preface. This issue of 1877 has become very scarce, and the publishers were well advised in commissioning Mr. Hazlitt to prepare a new edition. The results of his labours are before us in these four well-printed (on specially made paper), handsomely bound volumes—an ideal library edition of the prince of essayists. The translation used is that of Charles Cotton. Mr. Hazlitt refers to Florio's version as a "decidedly very inferior—often almost burlesque—undertaking," a judgment which strikes us as somewhat harsh and unnecessarily severe. Florio's translation was that used by Shakespeare—a fact which invests it with a special interest—and its own quaintness and peculiarities of diction make it very attractive to a lover of Elizabethan English. It can hardly be denied, however, that, if the first duty of a translator is to give a faithful rendering of his original, that duty has on the whole, and notwithstanding many faults and weaknesses, been better performed by Cotton than by Florio. And Mr. Hazlitt, not content to accept Cotton's version as originally made—the text used is that of the first edition in three volumes, 1685-86—has corrected it by a careful collation with the best French texts, with occasional examples of Florio's rendering inserted as foot-notes. The result of this careful work has been to prune Cotton's text, to remove many interpolations and redundancies due solely to the translator, and not to be found in his original. Even a slight comparison of the version as here presented with a good French text will show how much Cotton's translation has gained by this judicious excision and revision. Mr. Hazlitt has also carefully revised the English translations of the many Greek and Latin quotations, and supplied and verified the references—a laborious piece of work. There is, as we all know, no finality in editorial work, but Mr. Hazlitt may fairly claim to have given us, in these beautifully produced volumes, decidedly the best and fullest presentment of Montaigne yet available in English. Besides the Essays, there are given thirty-five Letters of Montaigne, which are all that are known to exist. One of them is reproduced in facsimile. They reveal a side of his mind and character which finds little illustration in the Essays, for they

show him active in affairs and practical in matters of everyday life. At the end of the fourth volume there is a fairly full index.

Mr. Hazlitt, at the conclusion of the biographical sketch with which he prefaces the Essays, touches very briefly on the influence of Montaigne over subsequent writers. It is a topic which would bear treatment at considerable length, for both in France and England, and in lesser degree elsewhere, that influence may be traced in continuous exercise from the early years of the seventeenth century until our own day. Of French writers Mr. Hazlitt mentions the names of La Bruyère, Molière, Pascal, La Fontaine, Mme. de Sévigné, Rousseau, and Voltaire; and one might add those of Bayle, Descartes, Charron, Fontenelle, Mme. du Deffand, Montesquieu, and Lamartine. In English literature Montaigne has influenced and been the cherished friend of a long succession of men of letters. The names of Shakespeare, Pope, Addison, Richardson, Byron, Lamb, Emerson, would adorn the roll, which would include a vast array of latter-day writers.

It was of Montaigne that Guizot wrote: "*Lire est pour lui une autre manière de voyager et de causer; écrire est une manière de nous faire voyager dans son âme et de causer avec nous.*" And it would be difficult to put more concisely the reason for the charm of the essayist. He is the chief of *causeurs*—one of the most intimate, most personal of egoistic writers.

He takes quotations and illustrations wholesale from the Greek and Roman classics, but assimilates them to the extent that they appear no mere excrescences stuck in for the adornment of the text, but are an integral part thereof, and seem to have gained a flavour of the essayist's own individuality. The process was the same with ideas as with quotations. "He helped himself to ideas in every direction," says Russell Lowell, "but they turn to blood and colouring in his style, and give a freshness of complexion that is for ever charming." He turns himself inside out, and has no reserves—or very few—yet, unlike Rousseau, another great egoistic self-revealer, never repels the reader nor loses touch with him. He is consistently inconsistent—sometimes tolerant, at other times

condoning or suggesting intolerance; now purely humanist, making appeal to Nature only, and, again, a strict abider in the old ways, submitting unreservedly to the ancient creeds and dogmas—yet when most inconsistent he is most readable and most secure of his reader. All inconsistencies are fused in the outstanding humanity of the writer.

He is a speculative philosopher, a dreamer, an idler, a man of action, a staunch adherent of the orthodox creed, a lover of books—though he cares little for their outside appearance, and was never a bookworm—he is many things at many times, but through all his work there runs the unifying note of an intensely interesting, natural, and remarkable personality. In some respects Montaigne was far in advance of his time—in his ideas on education, for example, and in the freedom of his philosophical speculations; while in others he is a mirror, not only of his own age, but of a mediævalism that lay behind him, and even of a classicalism still farther removed. There are few intellectual palates to which he does not make some appeal, few students to whom he has not some knowledge to impart; while to all the man becomes an object of affection. His very frailties and weaknesses, revealed so simply and with such apparent unconsciousness, but endear him to us the more. It might be said of Montaigne, indeed, as Dryden said of George Villiers, Duke of Buckingham, though in a different sense, that he was

A man so various that he seemed to be
Not one, but all mankind's epitome.

It is needless, however, to attempt to re-say what has been so often said, and so much better said, by others who have studied and loved the man and his work. Mr. Hazlitt's four volumes—charming to look at and to handle—should be on the shelves of every lover of the genial, garrulous Gascon.

G. L. APPERSON.



Antiquarian News.

[We shall be glad to receive information from our readers for insertion under this heading.]

WITH a view to making the existence and usefulness of the Guildhall Library and Museum better known and appreciated, the Library Committee of the Corporation of London arranged for a free lecture to be delivered in the Library by the librarian, Mr. Charles Welch, F.S.A., on December 11. The lecture was illustrated with limelight views, and was entitled "The Guildhall Library and Museum, their History and Treasures." Its main object was to show what rich provision exists in the Library for the wants of students of all classes and men and women of every calling and profession.



Miss Alice Dryden is editing an illustrated volume of *Memorials of Old Northamptonshire*, which will be issued by subscription by Messrs. Bemrose and Sons, Limited, London. "The Washingtons at Sulgrave and Brington" is the subject of one of the articles, and several others were written by the editor's father, the late Sir Henry Dryden. The volume will also include chapters on "Fawsley," by the Lady Knightley of Fawsley, and "Monumental Effigies," by Albert Hartshorne, F.S.A.



With reference to alarming rumours of vandalism threatened to the monuments in the churchyard of Christ Church, Newgate Street, by the proposed extension of St. Bartholomew's Hospital, it is reassuring to learn on authority, says the *Daily News*, that the historic churchyard will be preserved. The transformation passing over the site of Christ's Hospital does not affect the churchyard, except the north and west walls, and the church authorities are prepared to throw open the churchyard to the public as soon as the needful funds can be provided. So far from the monuments being in danger, the Vicar has recently afforded space for setting up some of the mural tablets hitherto hidden in the cloisters of Christ's Hospital. Among them is one to the memory of "L.'s admired Perry," who was steward of Christ's Hospital in the time of Charles Lamb, and is immortalized in the *Essays of Elia*.



Mr. J. Starkie Gardner, F.S.A., is editing a folio volume illustrating *Old Silver-work, chiefly English, from the Fifteenth to the Eighteenth Centuries*, price £5 5s. net. The subjects are selected from examples recently exhibited at St. James's Court, London, in aid of the funds of the Children's Hospital. The volume will form a companion to that issued by the Burlington Fine Arts Club, which was issued at £4 4s., but is now priced at £12 12s. It will contain 120 plates, and there will be some historical and descriptive notes; and the history and character of the silversmith's art will be discussed in an introductory essay. The book will be published by Mr. B. T. Batsford, 94, High Holborn.

SALES.

MESSRS. SOTHEBY, WILKINSON AND HODGE began on Monday, and continued yesterday, a three days' sale of books and manuscripts, including the library of the late Mr. H. G. Hussey. The most important lot in Monday's sale (which realized £914 14s.) was a copy of the rare second folio edition of Shakespeare's plays, with the imprint of John Smethwicke, 1632, with two leaves supplied from a shorter copy, two leaves missing, and the last leaf in facsimile, £350 (Robinson). The sale also included an imperfect copy of the first folio Shakespeare, 1623, wanting the portrait and verses, several leaves at beginning and at the end, £52 10s. (Quaritch); Horæ in laudem Beatissime Virginis Mariæ ad Usum Romanum, Paris, T. Kerver, 1546, an extremely rare edition, with graceful woodcuts by Geoffroy Tory, £26 (Lees); Tractatus de Sphæra, a thirteenth-century manuscript on vellum, with 19 diagrams painted in green, white, and red, £22 10s. (Disney)—from the Ashburnham (Barrois) collection, in the sale of which it realized £19 10s.; Evangelistarium (ex Missalia), a late fifteenth-century folio manuscript of 23 leaves, by an Italian scribe, each page surrounded by a finely painted and illuminated border of late Renaissance art, £30 (Cockerell); and Missale Ecclesiæ Sancti Jacobi de Allio Diocesis Sedunensis, a thirteenth-century manuscript of 165 leaves, folio, imperfect at end, apparently for the use of the Vaudois of the Canton Vaud, with two large singular paintings before the Canon of Anglo-Irish influence, £45 (Quaritch). Yesterday's portion (which realized £582) included the following: T. Bewick, History of Land and Water Birds, with the supplements, 1805-21, General History of Quadrupeds, 1807, Fables of Æsop, 1818, and Select Fables, 1820, five volumes, largest paper, in green morocco extra, £35 (Parsons); Walton and Cotton, The Complete Angler, 1836, Pickering's original edition, with duplicate set of the portraits and plates, in green morocco extra, £27 (Jackson); J. Bunyan, The Pilgrim's Progress, Boston in New England, 1681, the excessively rare first American edition, wanting several leaves, and in poor condition generally, £18 10s. (Maggs); Thomas Coryat, Crudities Hastily Gobbled up in Five Moneths' Travells, 1611, not quite perfect and sold "with all faults," £17 10s. (Pickering); and Horæ Beatæ Mariæ Virginis, an illuminated MS. on vellum of the fifteenth century, 164 leaves, with 14 fine large miniatures richly painted and illuminated within elegant borders of flowers, birds, animals, etc., £54 (Robson).—*Times*, December 3.

MESSRS. SOTHEBY, WILKINSON AND HODGE sold on Wednesday, November 26, and three following days, important early printed books from the library of the late Mr. H. W. Cholmley, of Howsham Hall, York, which included *Ars Moriendi* (Lubeck, 1498?), £49; *Bartolomeo da li Sonetti, Isolario* (Venet., 1477?), £40; *Bonaventure, Legend des Heiligen Francisci*, Nuremb., 1512, £20; *Brant, Passio S. Reinhadi*, Basil., 1496, £54; *Calendarium Antiquum*, Augsb., 1481, £40; *Archbishop Antoninus Florent., Summa Theologia*, Spire, 1477, £30; *Augustine, Confessions, editio princeps* (Argent., Mentelin, 1470), VOL. XXXIX.

£50; *De Civitate Dei*, Mogunt., P. Schoeffer, 1473, £25; *Jo. de Aurbach, Summa Confessionis*, Aug. Vind., G. Zainer, 1469, £40; *Jac. Philippi Bergomensis de Claris Mulieribus*, Ferrara, 1497, £45; *Cardinal Bessarion, Adversus Calumniatorem Platonis* (Romæ, 1469?), £97; *Bible in Deutsch* (Augsb., G. Zainer, 1473-5?), £51; *Boccaccio, De Claris Mulieribus*, Ulmæ, 1482, £74; *Brant's Ship of Fools*, by Barclay, 1570, £30; *Revelationes Sanctæ Brigittæ*, Lubeck, 1492, £38; *Samuel Daniel, Tragedie of Philotas*, E. Blount, 1607, £32; *Destructio Vitiorum*, etc., Lugd., C. Nourry, 1509, £62; *Fiore di Virtù*, Venet., 1490, £47; *Imitatio Christi* (in Dutch), Lubeck, 1489, £102; *Joannes de Circyo, Sancti Ord. Cisterc.*, Dijon, 1491, £33 10s.; *Conrad Celtis, Libri Amorum*, Norimb., 1502, £60; *Nuremberg Chronicle*, 1493, £45; *Dialogus Creaturarum Moralizatus*, Antw., 1486, £40; *Hortus Sanitatis* (Argent., circa 1490), £77; another edition, Mogunt., 1491, £33; *Opera Hrosvitæ*, Nuremb., 1501, £58; *Peter Martyr of Angleria, Decades of the New World*, 1555, £33; *Lattenburg, Liber Moralium*, 1482 (attributed to Rood of Oxford), £270; *Lyttleton, Tenures*, R. Pynson, n.d., £120; *Missale Eboracense*, Rouen, 1509, £290; *Jo. de Sacrobusto, Kalendarium*, Venet., 1476, £41; *P. de Natalibus, Acta Sanctorum*, 1506, £32; *Nonius Marcellus*, 1476, £42; *Otto van Passau, Die Vier und twanzig Alten* (Passau), 1483, £32; *Poliphili Hypnerotomachia*, 1499, £77; *Psalterium S. Brunonis* (Eichstadt), 1478, £33; *Opera et Lat. Jo. Crastoni, Mediol.*, 1481, £34 10s.; *Rodericus, Speculum Vitæ Humanæ* (Savigliano, circa 1470), £51; *Das Buch der Schatzbehalter*, Nuremb., 1491, £66; *Smith's Virginia and Travels*, 1632-30, £50; *Suetonius*, Venet., Jensen, 1471, £50; *Valturius, Opera Militaria* (Italian), Verona, 1483, £60.—*Athenæum*, December 6.

PROCEEDINGS OF ARCHÆOLOGICAL SOCIETIES.

ROYAL ARCHÆOLOGICAL INSTITUTE.—November 5.—Sir Henry H. Howorth, President, in the chair.—Mr. W. H. Knowles, F.S.A., read a paper on Blanchland Abbey, Northumberland. The Premonstratensian Abbey of St. Mary, Blanchland, lies in a secluded spot near the source of the river Derwent, which here divides the counties of Northumberland and Durham. The situation is yet a remote one, and must have been so to an unusual degree at the time of its foundation. The nearest railway-stations are Hexham and Shotley Bridge, and are ten miles distant. The foundation was established at the instance of Walter de Bolbec in 1165 for an abbot and ten brethren. The only other house of the order in Northumberland was Alnwick, a more important and wealthier establishment. It was granted a few churches, all in the county of Northumberland, and was repeatedly plundered by the Scots. A picturesque story is told of how the marauders, after they had failed to locate the house, were guided by the sound of the bells, which the monks rang for joy at their supposed escape. In 1327 Edward III. made a visit on the occasion of his march from Durham against the Scots, who had burnt the abbey. The remote location of the abbey (no other source of

hospitality) caused it to be exempt from the dissolution of the lesser religious houses in 1536, and it survived till the greater monasteries fell in 1539. Its value was returned at £40 a year. No work as early as the foundation remains, nor is there any indication of a previous church. Indeed, the general custom of the Premonstratensians tends to preclude the supposition that the latter exists. There was a close parallel between the Premonstratensian canons and the Cistercian monks. Both were reformers, and established themselves in protest against the laxity of their order, the Augustinian canons in the one case, and the Benedictine monks in the other. Hence the sites of their houses were generally new, and they did not absorb existing parish churches, as was common with the parent orders. The earliest work is in the choir, and is of the first decade of the thirteenth century. It is plain, bold, and characteristic of North-Country work. So far as the remains show, the church consisted of a long aisleless choir and nave, without the intervention of a dividing arch; a north transept, with an eastern aisle; and a tower at the north end of the north transept. The tower formed the entrance to the church, and is of small dimensions, but of exceedingly massive construction, and was no doubt intended to be used for defensive purposes, as were many church towers in Northumberland and Cumberland. The cloister garth is on the south-west side of the church, but only the western range of the claustral buildings remains, and the Gate-house still further west. The whole has suffered much from rebuilding, and the domestic buildings have been repeatedly altered and occupied by the Radcliffs, Fosters, and Lord Crewe. To the latter (a former Bishop of Durham) the present fragment of the church owes its existence. He, in 1752, repaired the eastern portion, and then provided Blanchland with a habitable church, which continues to this day as the parish church. The western range of the cloister is adapted to the purposes of an inn, under the sign of the Lord Crewe Arms.

Mr. Philip M. Johnston read a paper upon some late twelfth-century paintings recently discovered in the church of All Saints, Claverly, Shropshire. The church, which lies about some seven miles eastward of Bridgnorth, owes its foundation or rebuilding to Earl Roger de Montgomery. He commanded the mercenaries of the Conqueror's army at Senlac, and was rewarded with large estates in Shropshire and other counties. The paintings were brought to light during the restoration in the early part of the present year. They are of unique interest, on account of their exceptionally early date (*circa* 1170) and the principal subject represented. This is nothing more nor less than an incident in the battle at Senlac. Parts of the same scheme of paintings occur on the internal walls of the tower and round the pointed arch by which it opens to the nave; but the most prominent portion is a strip, about 40 feet long by 5 feet broad, above the north arcade of the nave. On this are depicted thirteen horses and their riders, engaged for the most part *vis-à-vis* in pairs, some armed with swords, but the greater part with lances. Their horses are coloured red, yellow, pink, and white, with green dappling. The costumes of the figures present a general resemblance to those of the Bayeux tapestry, and, allowing for the interval of time be-

tween the two works, they are remarkably alike in treatment. The knights wear masclad armour, similar to that which appears, with other varieties, in the Tapestry. Their mail shirts are combined with leg-coverings as far as to the knee, and leggings of similar character appear below. Over their armour they have surcoats of the kind that came into fashion in the latter part of the twelfth century, and they mostly wear the flat-topped helmet, with barred and grated vizor, that we find on the seals of Richard I. Another mark of date appears in the kite-shaped shields of the modified shape in use in the second half of the twelfth century; while the horse-trappings and saddles of quilted leather all point to the same period. At intervals between the combatants are conventional trees, curiously reminiscent of those in the tapestry. In the centre of this strip a knight is shown unhorsing his opponent, the latter being represented as a gigantic figure tumbling on his head, with his legs in the air. This incident, evidently intended as the *motif* of the painting, suggested to the Vicar of Claverly (Rev. T. W. Harvey) a clue to the meaning of the whole—viz., that the painting is a pictorial representation of the personal encounter recorded in the *Roman de Rou* between Roger de Montgomery and a gigantic Englishman, captain of 100 men. If this be the true explanation of this remarkable painting, it possesses an interest that can only be described as unique. To account for its existence upon the walls of this church, it must be remembered that Earl Roger was the builder of the church and the founder of the chapter of canons associated with it, and also that by the ruling caste and their clergy the Norman Conquest had been invested with a semi-religious halo—it had not only been solemnly blessed by the Pope, but had received the sanction of success. The other paintings in the spandrels of the arcade and elsewhere are of a more ordinary character—incidents in the lives of saints, the torments of hell, and figures of the Seraphim, etc. The borderings throughout are of a very elaborate character, red, yellow, and pink being the colours principally used. Mr. Johnston, who exhibited full-size cartoons of the principal subject, coloured to represent the original, described the steps that had been taken for the preservation of the paintings, and mentioned that he was preparing a careful copy, to be mounted upon a roller and deposited in some accessible place for reference.

Mr. W. H. St. John Hope, Mr. Keyser, and Mr. Green took part in the discussion that followed.

BRITISH ARCHÆOLOGICAL ASSOCIATION.—November 5.—Dr. W. de Gray Birch, treasurer, in the chair.—The Rev. H. J. Dukinfield Astley exhibited a silver token, the size of a threepenny piece, which was picked up at East Rudham, Norfolk, recently. The token bears upon the obverse "Richard Cronke, 1658," with heraldic lion and a bag or pouch, probably of the Merchant Taylors' Company, in the centre; on the reverse, "At Seven Oakes, Kent," and the letters R^CA in the centre. Mr. Astley also exhibited a photograph of the old porch of Braze-worth Church, near Eye, in Suffolk, having curious and unusual Norman details.—Mr. Patrick was of

opinion, from careful examination of the photograph, that, although the details of the ornamentation were of semi-Norman character, they did not all form a part of the original design of the porch, which was the result of a rebuilding at some period when architectural fragments from other places had been worked in.—Mr. Robins exhibited, through Mr. Astley, the photograph of a Roman sepulchral cinerary urn, which was discovered in a broken condition in a labourer's cottage at Brentwood in Essex. The urn is of yellow Siena marble, and of very beautiful workmanship. It has been carefully repaired, and is now in excellent condition. For several centuries it is thought to have been preserved at Myddleton Hall, Shenfield, near Brentwood. It bears the imperial wreath and an inscription, partly obliterated, which reads: DIS · MANIBVS · QVINT · FABI · FELIX · CONS.—An interesting paper on Oatlands, in Weybridge, was read by Mr. S. W. Kershaw.

November 19.—Mr. C. H. Compton, Vice-President, in the chair.—Mr. R. A. Goddard exhibited some fine photographs of an ancient manor-house at Netherstead in Bedfordshire, and stated that the house had only recently been pulled down; it had long been without a tenant, owing to its lonely situation, and was rapidly falling into ruin. It possessed several very interesting features, and dated from the time of Henry VIII., being a typical example of what a Spanish visitor to the King's Court called a house of "sticks and dirt," otherwise wattle and daub. The house had three fine chimney-stacks of red brick, and was roofed with red tiles. The walls consisted of clay daub, 3 inches thick, just as it came from the fields, with all the pebbles in it, mixed with straw, and laid on to broad, ragged oaken laths. The exterior plaster coat was pricked all over with a pointed tool, and the total thickness of wall was about 6 inches. The house, garden, and orchard were surrounded by an oblong moat, and a small curtilage at the rear of the house was enclosed by a rampart and ditch. The chief interest of the interior of the house was the exceeding richness of the plaster decorations and finishings, the ceilings of the principal rooms having square and circular panels surrounded by delicate mouldings and enriched with floral designs worked on the flat. A quaint plaster relief on the overmantel of one room represented a sleeping man under an apple-tree with a dozen monkeys sporting about him. Another relief, which had been on the ceiling of the staircase, is extremely well modelled, and is of an ambitious character, both in style and subject. It shows a king with crown and sceptre in a two-wheeled chariot, driving two winged horses over the hills of earth, and above a lady is being borne away in a four-wheeled chariot on clouds, while from the hill-tops adoring figures watch her ascent. At the right Venus sits, and a small Cupid in front of her is directing an arrow at the heart of the solitary king. This relief might be a veiled reference, in the spirit of the times, to the death of Anne Boleyn, and the action of the Cupid an allusion to Henry's philandering with Jane Seymour. As the Boleyns owned Luton Hoo in this county, it is possible that the Braybrooke family of Netherstead may have been intimate with them, and hence the allegory. These relics, the ceilings, the reliefs, and

much fine moulded red-pine wainscot have fallen into appreciative hands, and are now in the house of Mr. S. W. Addington, of Eaton Ford.—Mr. Compton exhibited a bronze figure of the Indian ape god Hanuman, 5 inches in height, which was found in a clay bed 2 feet 6 inches below the surface, about three yards from the mouth of the Itchen, near Southampton. There is nothing to indicate its date, but it is probably about a hundred years old.—Mr. Patrick read, on behalf of the Rev. W. S. Lach-Szyrma, a short paper dealing with the great forest of Essex.

The annual meeting of the SOCIETY OF ANTIQUARIES OF SCOTLAND was held on December 1, the Right Hon. Sir Herbert Maxwell, President, in the chair.—Dr. Christison, secretary, gave a report of the work of the Society during the past session, referring specially to the excavation of the fort on the Roman wall at Castle Cary, a detailed account of which will be submitted to the Society in the course of the ensuing session. The number of antiquities added to the museum during the year had been 374 by donation, and 546 by purchase, and 103 books had been added to the library by donation, and 68 by purchase.

The annual general meeting of the GLASGOW ARCHAEOLOGICAL SOCIETY was held on November 20.—The statement of accounts submitted by the treasurer showed the Society to be in a prosperous condition financially.—Mr. John Bruce, F.S.A., read an interesting report on his investigations at the Langbank Pile Dwelling, and exhibited many of the articles rescued in the course of his explorations. A report was also read by the chairman, prepared by a committee of the Society which had co-operated with Mr. Bruce in the work, and which confirmed generally his conclusions. Certain preliminary investigations carried out a year ago had demonstrated the existence, said the committee, on a tidal islet of a structure of piles and other timber, and in association with it of a refuse heap such as indicated a site of human habitation. The refuse layer consisted of shells and broken bones of deer showing the marks of implements, a considerable series of ox or deer bones, more or less pointed or shaped, and a comb of bone ornamented with circles.

At the November meeting of the BERKS ARCHAEOLOGICAL SOCIETY, the Rev. Alan Cheales presiding, Mr. O. A. Shrubsole gave an interesting lecture on "An Ancient British Barrow containing Cinerary Urns at Sunningdale," in the course of which he remarked that these urns were of great variety, and the mounds in which they were found differed in size. They belonged to the Bronze Period. These urns were found upside down, and he had no doubt that in certain cases the people thought it undesirable that the spirit of a dead person should escape, and so inverted the urns to prevent this. There were other tumuli in the immediate neighbourhood of Sunningdale which had not been examined, and he would like all landowners, and those who had influence with landowners, to know the great desirability there was to have these "barrows" examined.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

THE PART OF RHEIMS IN THE MAKING OF THE ENGLISH BIBLE. By James G. Carleton, D.D. Oxford: Clarendon Press, 1902. 8vo.; pp. vii, 259. Price 9s. 6d. net.

If the average Englishman of to-day were asked, "What do you know about Rheims?" probably one of two answers would be received. The first would most likely be that Rheims was the centre of the district from which champagne was imported; but a second might be expected from others, viz., that Rheims possessed one of the finest cathedrals in France. It is reserved for history to inform us of a third reason why Englishmen should feel an interest in that city, viz., that it was at Rheims that there was published, in 1582, a version of the New Testament in English, which exercised considerable influence on what we know as the Authorized Version, and through it on the language we at present use. One of the results of the great wave of the Renaissance was a thirst for increased knowledge and increased liberty of thought in every direction, and in the religious world this found vent in vernacular translations of the Bible. In England, Tyndale's, Coverdale's, Matthew's, Cranmer's (or Whitchurch's) Versions, and that known as Geneva, followed one another in quick succession between 1525 and 1560, and, while they partly satisfied the universal craving, served also to stimulate it. The Roman party, as well as those who favoured the Reformation, felt its effects, and the outcome was the publication of the Rhemish New Testament. As far back as 1568 an English College had been attached to the University of Douay in the Netherlands, but in 1578 this was removed to Rheims. The President of this college at the time was Cardinal Allen, with whom were closely associated two other English divines, Martin and Bristow. These felt the necessity of issuing an English version of the Scriptures in the interest of the Roman party, that they might guide, if they could not stem, the prevailing current of opinion. It was avowedly issued for controversial purposes, in order that those who adhered to the old beliefs might have a version in accordance with those views, and so have no need to drink at forbidden fountains in the shape of "heretical" translations. Accordingly, just as in the Geneva Version notes were added in the direction of the Calvinism which was the prevailing faith of the Puritans, so in the Rhemish Version appeared notes which expressed in equally forcible language the Roman side of the controversy. But we who live now may smile at the bitterness of feeling which prevailed three centuries ago, and gratefully acknowledge the good work done by all the translations in their turn. The version in question, as already mentioned, was published in 1582, and consisted of the New Testament only, the complete Bible being issued from Douay in 1609-10.

The next version was the Authorized, which appeared in 1611. The object of the work before us is to show the amount of indebtedness of the text of the Authorized Version to that of Rheims, which was considerably greater than has often been supposed. Accordingly, the larger part of the 260 pages of which the volume consists is occupied with an elaborate analysis, verse by verse and word by word, of these two translations, looked at, however, not merely by themselves, but in connection with others previously issued. As the result, it presents a comparatively complete *conspectus* of all the readings which appeared in the various translations issued during the Reformation period. It is a work which has involved a very large amount of labour to secure accuracy, and, as far as we have been able to test it, the labour has secured success. It is not a book which will attract the general reader, but it is one which will profitably find a place on the shelves of those who wish to study the growth of the English language in the sixteenth century, whether they are interested or not in the theological questions involved.

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THE SMITH FAMILY. By Compton Reade, M.A. London: Elliot Stock, 1902. Demy 8vo.; pp. xxiv, 280. Price 12s. net.

This handsomely-printed volume claims to be a popular work of genealogy. The author states that "By 'popular' I mean one that rises superior to the limits of class or caste, and presents the lineage of the farmer or tradesman side by side with that of the nobleman or squire." It is, of course, impossible that a single volume, or even a dozen, could contain all that might be written on the great English family of the Smiths. In the old days, when iron furnaces or works on a large scale were absolutely unknown, it was essential that not only every village, but every hamlet, should have its own small forge and its own smith to manage it. There would be produced the shoes for the horses, the nails for every kind of use, the iron tips to the wooden spades and other simple ironwork necessary for early agriculture, together with the constant repairs of arms and armour. The baking might be done at home; only the manor-house would require one who gave his whole attention to bread-making; the same would apply to brewing and many another trade; whilst the mill would often serve for the tenants of various manors held by the same lord. Hence came the multiplication of the name of Smith, far in excess of such other descriptive names as Baker, Brewer, or Miller.

Mr. Reade has taken much trouble in the collecting of information relative to the principal Smith families, and has included a variety of skeleton pedigrees not hitherto published. He has much to say of the ennobled Smiths, such as the Carringtons and Paucefotes, and of the Baronets Smythe and Bromley. About a third of the volume is given up to a brief account of the celebrities of the name, a long list, which is usefully divided into politicians and lawyers, art workers and engravers, soldiers and sailors, scholars and divines, and "literary, musical, and dramatic Smiths." The information of this nature given in that great work, *The Dictionary of National Biography*, is, of course, far more compre-

hensive, but Mr. Reade's list is thoroughly useful. Should a second edition be called for, it might be of some interest to give lists or statistics of the land-owning Smiths of England, under their different counties, from the bulky Blue Books issued in 1873.

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A GENERAL HISTORY OF THE KEMP AND KEMPE FAMILIES OF GREAT BRITAIN AND HER COLONIES. By Fred. Hitchin-Kemp. Many illustrations. London: *Leadenhall Press, Limited*, 1902. Price two guineas net.

A prodigious amount of labour has been spent on the production of this handsome and well-illustrated volume. The very title-page is impressive, and shows the wide extent and diversified occupations of the multitude of Kemps. It tells us that Mr. F. Hitchin-Kemp has been assisted by Daniel W. Kemp, J.P., of Edinburgh, and John Tabor Kemp, M.A.; and that it has been issued with the support of Sir Kenneth Hagar Kemp, seventeenth baronet of Gissing; of George Kemp, M.P.; of J. A. Kemp, C.B., Deputy-Chairman of H.M. Customs; of Rev. Prebendary Kempe, Chaplain-in-Ordinary to the late Queen; of Charles N. Kempe, late of the Admiralty; and of Alfred Bray Kempe, F.R.S., Chancellor of the Dioceses of St. Albans, Newcastle, and Southwell. It is also stated that some of the illustrations are by Miss Lucy E. Kemp-Welch. The author has been at work on this investigation since 1896, and tells us in the preface that, as the result of his visits to Somerset House, the Record Office, the British Museum, Provincial Probate Courts, and other libraries, both public and private, he has filled "forty-eight octavo manuscript books, each of over 100 pages, while the annotations and indexes to these fill another twenty-five books, half of which are quarto, and amount to an aggregate of 1,500 pages of manuscript. In addition to this bulk of matter, requiring sorting and arrangement, the collection of manuscript books by and concerning Kemps, sent by Daniel W. Kemp, J.P., weighs about one hundredweight."

An introductory chapter mentions those of the family or name who attained the greatest note. Foremost among these comes John Kemp, who was successively Bishop of Rochester, Chichester, and London; Archbishop of York from 1426 to 1452, and of Canterbury from 1452 to 1454. His nephew, Thomas Kemp, was Bishop of London from 1450 to 1489. The Archbishop held for many years the office of Lord Chancellor, and frequently visited the Continent on important missions. The Kempes of Gissing were prominent at Court from the time of Henry VII. to Charles I. Though holding high office in the Church in the past and present, the Kemps have not been distinguished as theologians; but one of the earliest productions of the printing press, issued by Wynkyn de Worde, was *A Short Treatise of Contemplacyon taught by the Lorde Ihesu Cryste, taken out of the Boke of Margerie Kempe of Lyn*. Those of the name have made respectable contributions in recent generations to art, science, and general literature, whilst the fame of Miss Lucy Kemp-Welch is second to that of no living lady artist.

William Kemp, a contemporary of Shakespeare, a comic actor and dancer, attained to a considerable

notoriety by dancing a Morris dance all the way from London to Norwich, of which exploit he published in 1660 an account called *Kempe's Nine Daies Wonder*, which was reprinted by the Camden Society in 1840.

Pedigrees and accounts are given in different sections of this voluminous work of the Kemps or Kempes of Wye; of Kent and Norfolk; of Boughton Aluph, Kent; of the baronets of Norfolk and Suffolk; of Carlton Rode, Norfolk; of Spain's Hall, Essex; of Middlesex; of Cornwall; of Slindon, New Forest, and Wiltshire; of Kemp-Welch of Dorset; of the Midlands; of the West of England; of Scotland; of Ireland; of the British Empire; and of the United States.

There is an immense mass of information in these pages, mainly of value to those of the name, but incidentally of general worth not only to genealogists, but to those who value all hitherto unrecorded facts, however trivial they may seem to some. But the great drawback to this big book is its poor arrangement, and the unfortunate absence of any table of contents or of any index to the name Kemp. There are indexes of persons and places, but they do not contain any reference to the special family or families with which the book is concerned. Moreover, each section is separately paged, which adds to the confusion.

The illustrations are very numerous, and are pictures of houses, chantries, monuments, jewels, and curios, as well as reproductions of portraits and old documents, but there is no list of them. Those of Gissing Hall and Mergate Hall, and of the portraits of that branch of the family, are remarkably interesting, and well worthy of reproduction. Possibly all of them will be welcomed by the Kemps or Kempes; but surely it was not worth while to give two pictures of a semi-detached, singularly ugly, modern suburban house at Catford simply because it was occupied by a member of this widespread family.

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HISTORICAL ESSAYS AND REVIEWS. By Mandell Creighton, D.D. Edited by Louise Creighton. London: *Longmans, Green and Co.*, 1902. 8vo., pp. viii, 356. Price 5s. net.

In a luminous essay upon John Wiclif contained in this volume the late Bishop of London describes the great Reformer as still "a spectral form in the region of antiquarianism and archaeology." But the treatment of this subject, like the others which compose a most interesting volume, draws much upon those two ancillary departments of the noble art of history, of which Dr. Creighton was so great an exponent. These are true carvings from the busy workshop of a master, which show how wide was his range and how thorough his skill. He brings an equal learning and a constant enthusiasm to all the themes. The Italian studies, such as the picturesque account of the Rimini "Temple" of Gismondo Malatesta, or the charming portrait of "A Schoolmaster of the Renaissance," will surprise many who are ignorant of what Dr. Creighton did for the teaching of history at Cambridge, or who may only think of him as the wise and strong Bishop too early removed by death from his work. Essays of a less biographical nature are the accounts of "The Northumbrian Border,"

and "The Fenland," which exhibit the amazing power of saying much in little space upon a small but deeply interesting topic that marked the chapters of a volume on *The English Shires* recently reviewed in these columns. In the descriptions of "The Harvard Anniversary" and "The Coronation at Moscow," we have a kind of excellent journalism which is full at once of vividness and dignity. There are nearly a dozen more chapters beyond those we have named, but we must be content with gratefully recommending a volume of delightful historical studies, each one of which contains many a stimulus to reflection quite apart from the research which all exhibit.

In case future editions are called for, we note slight misprints on pp. 60, 61, and 312; and it would be well to give more completely the dates of the lectures or reviews in the appropriate footnotes. Except for these trivial points, we can only commend the selection and brief annotation by the editor, whose task must have been a labour of proud if regretful love.

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BLAKE FAMILY RECORDS. First Series. By Martin J. Blake. Illustrations. London: *Elliot Stock*, 1902. 8vo.; pp. viii, 199. Price 10s. 6d.

This is a book of considerable value to the antiquary and genealogist. It is no eulogy or long-drawn account of a particular family, but is a genuine and valuable *précis* or calendar of documents relative to an important Galway family, extending from 1315 to 1600. These early family muniments comprise 173 documents, many of them of more than local interest. They consist to a great extent of grants of land and houses in the towns of Galway and Athenry and neighbourhood, of wills, marriage dispensations, and deeds of settlement; but among them are documents relative to the Cistercian abbey of Knockmoy, Galway, to fishing rights in the river at Galway, to the priory of the Knights Hospitallers at Kilmaynan, near Dublin, and an appointment to the benefice of Kilmacduagh. There are also several probate grants of wills issued by the Ecclesiastical Court of the Archdiocese of Tuam of the fourteenth and early fifteenth centuries, which have a particular historic interest, inasmuch as the Irish Public Record Office does not contain any wills of that diocese earlier than 1580. These wills contain much curious information as to the nature of the commerce carried on by the merchants of Galway, and the value of the commodities in which they dealt. The will of Valentine Blake of Galway, burgess, dated 1499, is full of interest, and deals largely with wine. The testator left to his daughter Anastacia, 4 casks of wine, 1 pipe of honey, 3 marks in silver, and 2,000 bales of lin-cloth (*linthiemen*); to his younger sons 3 casks of wine and a pipe of honey, together with 40s. in silver, to have them taught the necessary teaching at school; to his wife Eveline 4 casks of wine; to the three nurses of his three younger sons a barrel of wine apiece; and to his foster-sister another barrel of wine.

The volume is illustrated with nine excellent photographic reproductions of the more important documents, and also with a facsimile of the seal of John Bermingham, Archbishop of Tuam, 1430-1437.

Appended to the calendar of this admirable volume are various pedigrees and brief genealogical memoirs of several branches of the Blake family hitherto unpublished, and brought up to date.

One criticism occurs to us in connection with the transcript of the will of Geoffrey Frenche of Galway (1528). His desire "to be buried in the monastery of the Friars Minor 'de observantia' near Galway" had better have been rendered "the Observant Friars," who were a well-known reformed branch of the Franciscans.

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DIALOGUS DE SCACCARIO, OR DIALOGUE CONCERNING THE EXCHEQUER. By Richard de Ely. Edited by Arthur Hughes, C. G. Crump, and C. Johnson. Oxford: *Clarendon Press*, 1902. 8vo., pp. viii, 250. Price 12s. 6d. net.

The Exchequer Dialogue of Richard de Ely, Bishop of London (1189-1198), and Treasurer of the Exchequer, has, of course, been long well known to all students of England's economic history; but these three gentlemen of the Public Record Office have done good service in bringing out for the first time a critical and scholarly edition of the Dialogue, and more especially in providing an admirable introduction of upwards of fifty pages, together with about a hundred pages of pertinent notes.

Though often cited by early antiquaries and historians, such as Camden, Spelman, Coke, and Selden, it was not until 1711 that Thomas Madox's edition appeared in print. In 1870 Bishop Stubbs reprinted this Exchequer treatise in the *Select Charters* from Madox's text. But Madox's text proved, on careful scrutiny, to be by no means as accurate as the importance of the document demanded. The present edition has been produced after a most careful collation of the four earliest and most trustworthy transcripts, two of them in the Public Record Office and two in the British Museum. The account of the origin and early working of the Exchequer, as given in the introduction, is full of interest, and told with much freshness and graphic force. "The staff of the Exchequer is, with some exceptions, the staff of the King's household put to financial tasks, and slightly influenced by their duties." The King's household under Henry I. consisted of six officers, each receiving 5s. a day. They were the Chancellor, the Stewards, the Butler, the Chamberlain, the Treasurer, and the Constables. All these were represented in the Exchequer department of Henry II., save the steward and butler. The actual exchequer, according to the Dialogue, was an arithmetical device, used in conjunction with tallies for regulating the payments to the Crown by the Sheriffs:

"It was a four-sided board measuring 10 feet by 5 feet, with a raised edge round it. It was covered with a black cloth ruled with white lines a foot apart. It is not clearly stated whether the ruling was in squares or columns, but the comparison to a chess-board or a draught-board makes it clear that it was ruled in squares. In any case, the columns are the important facts; the transverse lines are only for convenience. In all these there were seven columns. Beginning from the right, the first column was for pence, the second for shillings, the third for pounds, the fourth for scores of pounds, the fifth for hundreds,

the sixth for thousands, and the seventh for tens of thousands. The occurrence of any one of these units was indicated by a sign placed in the column in question."

The authors proceed to point out that this system of arithmetic is that of the abacus, between which and Arabian arithmetic there was a profound distinction. The use that was made of counters in the respective columns in this method of reckoning is effectively shown by a diagram. Another most interesting diagram shows the Court seated upon four benches, around the Exchequer table, as described in the treatise, the Sheriff and his clerk sitting at the opposite end to the Chancellor and Justiciar. The whole question of the Sheriff's payments, outgoings, and customary accounts is lucidly explained. The volume closes with a helpful glossarial index. *Virga*, a term which occurs twice, is interpreted "a staff." Would it not be better to describe it as the measure "a yard"? particularly as it is used in conjunction with "a foot" and "a hand."

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AIDAN, THE APOSTLE OF ENGLAND. By Alfred C. Fryer, Ph.D., F.S.A. London: *S. W. Partridge and Co.*, 1902. 8vo., pp. 96. Price 1s.

This is a scholarly little book. Dr. Fryer gives a readable account of a moving chapter in Northumbrian history—the practical wiping out of Christianity, after the death of King Edwin at Hadfield, by the fierce devastation wrought by the cruel Welsh King Cadwalla, the victory won a few miles from Hexham by the sainted King Oswald, and the subsequent evangelization of his kingdom, after Corman's abortive mission, by the patient, wise monk Aidan. Incidentally, Dr. Fryer paints a graphic picture of the life led by Aidan and his followers on the island-peninsula of Lindisfarne.

* * *

CHRISTMAS: ITS ORIGIN AND ASSOCIATIONS. By W. F. Dawson. With numerous illustrations. London: *Elliot Stock*, 1902. Large 8vo.; pp. xvi, 366. Price 10s. 6d. net.

This excellent production appears most opportunely. In his well printed and got-up volume the author has collected a rich store of delightful information, both new and old, which will be read with pleasure by all. His scheme is a large one. Beginning with the first Christmas, he carries us blithely along through nearly 400 pages, until we find ourselves again in the prosaic Yuletide of the twentieth century. Here is a skimming of the matters brought under contribution: Memorable Celebrations, Stately Meetings of Early Kings, Remarkable Events, Romantic Episodes, Brave Deeds, Picturesque Customs, Time-Honoured Sports, Royal Christmases, Coronations and Royal Marriages, Chivalric Feats, Court Banquetings and Revellings, Christmas at the Colleges and the Inns of Court, Popular Festivities, and Christmas-keeping in different parts of the world, all derived from the most authentic sources, and arranged chronologically. The arrangement of the chapters under the various reigns is an admirable one, and many ancient and modern sources have been ransacked to provide a wealth of illustration to exemplify the text. In the midst of so much which is really good one wonders why such pictures as appear on pp. 14, 249, and 265

came to find a place. One ready, and by no means valueless, fund of information seems to have been overlooked by the author in his quest for Christmas lore—the really excellent Christmas matter, both in picture and print, which was wont to appear in the Christmas numbers of the *Harper and Century* of past years. A thoroughly good index closes a volume which should find many readers this Yule. A slight mistake appears on p. 27, where St. Bertha is mistaken for St. Barbara.—H. P. F.

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EAST ANGLIA AND THE GREAT CIVIL WAR. By Alfred Kingston. Illustrated. Cheap edition. London: *Elliot Stock*, 1902. Large 8vo.; pp. viii, 407. Price 5s. net.

It is nearly five years since Mr. Kingston's study of the Civil War in the Eastern counties was first published, and this re-issue in handsome form, at a very moderate price, should be most useful to historical students. The book is the fruit of much careful research, and contains not a few new facts connected with the momentous struggle of the seventeenth century. It received a warm and general welcome on its first publication, and in its new form may be cordially recommended, as a valuable and interesting study, to both professed students of the period and to the general reader. There is an excellent index.

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A HISTORY OF LANCASHIRE. By Lieutenant-Colonel Henry Fishwick, F.S.A. Cheap edition. London: *Elliot Stock* [1902]. 8vo.; pp. viii, 305. Price 3s. 6d. net.

This is another useful re-issue. Colonel Fishwick's book, which first appeared in Mr. Stock's series of Popular County Histories, is too well known and has been too much appreciated to need much to be said by way of criticism. The author knows his subject well, and his treatment of the history of the County Palatine, especially during the Mediæval period, is thorough and trustworthy, and given in a most readable form. The book is prettily got up, has a good index, and is now issued at a very low price.

* * *

WITCHCRAFT AND SECOND SIGHT IN THE HIGHLANDS AND ISLANDS OF SCOTLAND. By the late John Gregorson Campbell. Glasgow: *James Maclehose and Sons*, 1902. 8vo.; pp. xii, 314. Price 6s. net.

Here is a book which will be a perfect joy to the folk-lorist. The late Mr. Campbell will always be held in honour and reverence as one of the most absolutely conscientious and careful of collectors. His stores of legend and lore were gathered at first hand, and noted with entire faithfulness. This trustworthiness, combined with the wonderfully accurate and intimate knowledge of the Celtic mind and heart, and of Highland ways generally, which Mr. Campbell possessed, render his books mines of wealth to the student. The volume before us, like its predecessors, contains tales and traditions collected entirely from oral sources. They include things, of course, which are familiar—the infernal cantrips of witches, charms against the evil-eye, charms and cures for a variety of diseases and complaints, tales of wraiths and hobgoblins and the like;

but on all there is the touch of freshness and "actuality" which distinguishes new and first-hand material from second-hand collections. The studies of "second sight" and of places haunted by hobgoblins are gruesome and impressive; but it is not worth while to particularize, for the volume is as full of matter as an egg is of meat. No folk-lorist can afford to be without it. We can only hope that the note-books of the late Mr. Campbell are not yet exhausted.

* * *

The second volume in the cheap re-issue of the "Book Lover's Library" (*Elliot Stock*; price 1s. 6d. net) is Mr. W. Carew Hazlitt's *Old Cookery Books and Ancient Cuisine*. Besides the bibliography of cookery books the volume treats of the diet of the English yeoman and the English poor through the centuries, of the kitchen and kitchen utensils, of meals and of table etiquette, and gives a large selection of recipes from early cookery-books. Incidentally it provides the reader with much curious and amusing information. The antiquary and the casual reader will alike find in its pages entertainment and profit.

* * *

Various pamphlets and booklets are before us. *Ancient Tokens of Colchester*, by Ernest W. Mason (Colchester: *Benham and Co.*; price 5s. net), gives illustrations of—by photographic process—and notes on no less than sixty of the seventy-five tokens known to have been issued by Colchester tradesmen, as well as descriptions and illustrations of the trade-marks of local merchants. Mr. Mason adds a brief account of the history of tokens as currency, with biographical and genealogical notes on the families and issuers of the tokens recorded. He has produced a useful little manual. From Messrs. S. C. Brown, Langham and Co., Ltd., comes a charming little reprint (price 1s.) of the illustrated *Cinderella*; or, the *Little Glass Slipper*, originally published by Harris, successor to E. Newbery, in 1808. The illustrations, showing all the characters in Georgian costume, are very quaint. We have also received the new part of the first series of Signor G. Fanchiotti's valuable bibliographical work, *I Manoscritti Italiani* (Caserta: *Salvatore Marino*, 1902; price 4 lire). The first series deals with manuscripts in the British Museum, and this new part, the third, is devoted to the Italian papers contained in the Cottonian collection, with an introductory note on the history of the founder's family. Signor Fanchiotti calendars the various manuscripts, giving abstracts of some and printing others in full. The printing is good, and there is an adequate index.

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The *Genealogical Magazine* for December, besides the continuations of serial papers, includes an article by Mr. A. C. Fox-Davies on "An Ideal College of Arms," which contains sundry rather revolutionary and certainly debatable suggestions; another, by Mr. W. Cecil Wade, on "The Symbolic Side of Heraldry"—a wide and suggestive subject; and an interesting little paper on "The Ecclesiastical Hat." There is also a note on the "Royal Descent of Algernon Charles Swinburne." In the *Architectural Review*, December, Mr. R. Blomfield has an elaborate study of the Italian work in the Château at Fontainebleau, with many illustrations, including reproductions

of some beautiful drawings by the author. Among the other periodicals on our table are the *American Antiquarian and Oriental Journal*, September and October, containing, among much other matter of varied interest, a long illustrated paper, by Stephen D. Peet, on "Ancient Temple Architecture"; the *Architect's Magazine*, November; the *East Anglian*, November, with a note of great interest on a "Unique Example of Damask Linen, Heraldically Inscribed with Curious Blending of Arms, A.D. 1603"; and *St. George's Calendar for 1903* (*A. Constable and Co., Ltd.*; price 1s. net), illustrated by a dozen coats of arms printed in colours.



Correspondence.

FINDERN'S FLOWERS.

TO THE EDITOR.

(See vol. xxxviii., p. 384.)

These "floral elegies of Nature's own eloquent inditing" are nothing more than primroses and daffodils, growing in a paddock near by, where once stood the ancestral home of the Finderns. I am not aware that there is any authentic record of a Findern having been a Crusader. It would be interesting to be able to trace how the term "Findern's Flowers" was carried so far from their home. Perhaps a visitor may have been struck by their pathetic history, and so carried them to where they are now found growing; if so, naturally the name would remain attached to them. It has been finely said by one who well knew the place: "Strange that tower and buttress, arch and pillar, tomb and hatchment—all the stately evidences that a proud race hoped to bequeath as monuments of their power and wealth—should have sunk into sheer nothingness, and left no record of their past splendour, while amidst the ravages of time and tempest these frail and simple memorials still survive as the solitary tokens of their former existence. The fact bears an emphatic moral."—Bigsby's *History of Repton*, p. 364.

G. BAILEY.

November 28, 1902.

NOTE TO PUBLISHERS.—We shall be particularly obliged to publishers if they will always state the price of books sent for review.

TO INTENDING CONTRIBUTORS.—Unsolicited MSS. will always receive careful attention, but the Editor cannot return them if not accepted unless a fully stamped and directed envelope is enclosed. To this rule no exception will be made.

Letters containing queries can only be inserted in the "ANTIQUARY" if of general interest, or on some new subject. The Editor cannot undertake to reply privately, or through the "ANTIQUARY," to questions of the ordinary nature that sometimes reach him. No attention is paid to anonymous communications or would-be contributions.